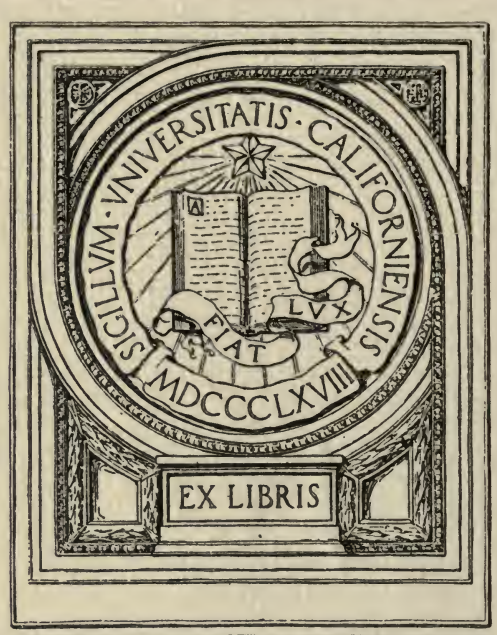
WILLIAMS COLLEGE AND FOREIGN MISSIONS

JOHN H. HEWITT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WILLIAMS COLLEGE AND FOREIGN MISSIONS

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THE HAYSTACK MONUMENT

WILLIAMS COLLEGE AND FOREIGN MISSIONS

Biographical Sketches of Williams College Men Who Have Rendered Special Service to the Cause of Foreign Missions

BY

JOHN H. HEWITT

UNIV. OF CALIFORNIA

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TO THE

ALUMNI AND UNDERGRADUATES

OF WILLIAMS COLLEGE

THIS RECORD OF LIVES NOBLY LIVED

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PREFACE

Of the 127 persons whose biographies are given in this volume, nearly all served as missionaries in foreign fields; a few being sent under appointment of the American Board, in the earlier years of the last century, to labor among the American Indians. The whole list includes the names of three persons who rendered efficient and distinguished services to the cause of foreign missions in the important offices they held under the American or Presbyterian Board. It also properly came within the scope of the work to include sketches of all of the Men of the Haystack and of all of the first signers of the constitution of the first Missionary Society that was formed in America, although some members of these two groups did not themselves become missionaries. It has not been the purpose to treat of home missions, although Williams College sustains an important relation to that field also.

The completion of 100 years since Gordon Hall began his work in India makes the present a fitting time in which to commemorate the lives of the heroic men who have done so much to introduce Christian civilization into heathen lands and have given to Williams College its chiefest distinction. It is hoped that, for a further perpetuation of their memory, a bronze tablet bearing their names may some day be placed in one of the halls of the College.

The movement out of which sprang the American Board of Commissioners for Foreign Missions was one of a series of important events which occurred about the end of the eighteenth and beginning of the nineteenth century. The establishment of American Inde-

pendence seems to have stimulated the thoughts of men and, among other things, awakened a desire to provide for the higher education of youth. At this period came the founding, in close succession, of Williams, Union, Bowdoin, and Middlebury Colleges. When French scepticism and French infidelity, which had come in with the Revolution, pervaded these, and other older colleges, there occurred what Guizot says took place at the Reformation in the sixteenth century, "an insurrection of the human mind." In answer to the prayers of pious souls, who yearned for better things, there came in the churches and colleges, revivals of religion. In these religious movements, the Men of the Haystack were at the same time subjects and agents. Just as at the beginning of the eighteenth century at Oxford there rested upon John and Charles Wesley an inspiration which led to the formation of a new sect of Christians now numbered by millions, so at the beginning of the nineteenth century there began with Mills and his associates, a movement which has sent missionaries into every part of the world. It was the story over again of "the endowment of the sense of personal power." The simple faith of Mills as expressed in his declaration, "We can do it if we will," was the grain of mustard seed which has become a tree putting forth branches. In lands where the early missionaries labored for years before welcoming a convert, the American Board alone has 85,000 communicants, 615 missionaries, 20 colleges, and 15 theological seminaries, besides numerous industrial and special training schools. Such are some of the results of rendering obedience to the Lord's great command. It must not be forgotten that obedience to this command has ever called for not only strong faith and burning zeal, but for brave hearts and lofty heroism. These certainly have been the marked traits of the missionaries whose biographies are given in this volume. It

was written in praise of the Pilgrims, that, after that first terrific winter in which nearly half their number died and then came famine, when in April the *Mayflower* sailed for England, not one Pilgrim was found to go. It may be recorded in honor of these missionaries that in no instance did one retire from his field of labor but with reluctance, and then for the most imperative reasons. Had they recorded the experience of their own lives, they could probably have adopted the words once written by a missionary graduate of another college: "And if I have suffered all that missionaries do in ordinary missionary work, I can cheerfully say that I have suffered far less than I anticipated, and enjoyed a hundred fold more than I expected. Every promise of God has been abundantly fulfilled to me, and I would not to-day, for time or eternity, change situations with my most gifted classmates." With the manifestation of such a spirit on the part of its agents, John Foster might well style the missionary enterprise "THE GLORY OF THE AGE."

In the preparation of these sketches, it has been the purpose to give not only some account of the work done by each person in the mission fields, but also something of his ancestry and something of the college record. This plan has called for a large amount of correspondence, as well as for the consultation of much printed material. To the many friends who have so patiently and generously responded to his inquiries, the author would here express his grateful acknowledgments. Mention is made in the text of the names of some who have written letters in appreciation of their missionary classmates. Special mention may be made here of President Franklin Carter, who prepared the sketch of Dr. Mark Hopkins.

In a work of this kind, which must of necessity partake more or less of the nature of a compilation from

accessible sources, originality could hardly be expected. Three or four of the sketches might be regarded as little more than abridgments of biographies that were already in circulation. The author, however, is confident that not only by the consultation of original sources as found in books and unprinted material, but by correspondence with the living missionaries and the relatives of the deceased, he has obtained much material that has not hitherto been published.

A list of the books most frequently consulted is given at the end of the volume.

Having to deal often with data that were conflicting, the author hardly expects that errors will not be found in the use of such data; if, however, as has been said, the chief end of biography is to embalm virtue and perpetuate usefulness, he hopes that he has not failed to give a fairly accurate impression of the lives and characters of those about whom he has written.

It may be stated that in regard to the spelling of names of places in mission lands, in respect to which there is still great variety of usage, the attempt has been made to follow the spelling adopted by the various Boards of Missions, or by the missionaries themselves.

The author would here mention his indebtedness to the editors and publishers of the *Missionary Herald,* to the Foreign Missionary Library of the Presbyterian Board, and to Fleming H. Revell Company for permission to use certain illustrations; and to the officers of the American Board for the privilege of consulting the records of the Board. Finally, grateful acknowledgments are due Jonathan Warner, Esq., of the class of 1889, who has given a new illustration of his devotion to the college by his generosity in making possible the publication of this volume.

J. H. H.

Williamstown, Massachusetts,
November 24, 1914.

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WILLIAMS COLLEGE AND FOREIGN MISSIONS

Missions are the grandest work in the world, and the missionaries are the heroes of our times.—ENDICOTT PEABODY.

Can we dream of anything nobler and finer than this divine commission which our Lord gave to his church? Is there any exploit of chivalry, any glory of military achievement, any attainment of scholarship, any service of culture, even any height or depth of patriotic or humanitarian sacrifice, which can compare in simple beauty, grandeur, and worth with this superb ministry, in God's name, and at Christ's command, to the soul life of humanity?

—JAMES S. DENNIS.

Though you and I are very little beings, we must not rest satisfied till we have made our influence extend to the remotest corner of this ruined world.—SAMUEL J. MILLS.

No, I must not settle in any parish in Christendom. Others will be left whose health or pre-engagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardships; God calls me to the heathen; woe to me, if I preach not the gospel to the heathen!—GORDON HALL.

We may not claim that the foreign missionary spirit in our American churches had its first development here. The proof is ample that it had not. But so far as my own researches have gone, the first Personal Consecrations *to the work of effecting missions among foreign heathen nations were here. Here the Holy Ghost made the first visible separation of men in this country for the foreign work whereto he had called them. The first observable rill of the stream of American missionaries which has gone on swelling until now, issued just on this spot.*—RUFUS ANDERSON.

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WILLIAMS COLLEGE
AND FOREIGN MISSIONS

CLASS OF 1806

Samuel Parker, the fifth child of his parents, was born April 23, 1779, in Ashfield, Massachusetts, to which place the parents had removed from Yarmouth in 1776. He was sprung from Puritan ancestors who were noted for their piety. The father was a farmer by occupation, and in Ashfield tilled what was described as a "rough, rocky, mountain farm." In 1798 the son began his preparation for college with Rev. Joseph Strong (Yale 1749), of Williamsburg, Massachusetts, but owing to ill health, his studies were interrupted and were not resumed till 1801 when, in his twenty-second year, he began study with Dr. Smith of Ashfield, with whom he continued till 1803, when he entered college as a Sophomore. In college he was a member of the Philotechnian Society. Among his college mates were Gordon Hall, Samuel J. Mills, and James Richards. He evidently took a good rank as a scholar, for he had an Oration as a Commencement appointment, and appeared twice on the Commencement program, once with an oration the subject of which was: "On the Inconsistency and Folly of Scepticism," and once in a dialogue on "Henry VIII, Sir Thomas More, Etc.," the other participants being Urban Hitchcock, Aaron King, and Abner Phelps.

After graduation he taught for a year in the Academy at Brattleboro, Vermont. In the fall of 1807, he commenced the study of theology with Rev. Dr. The-

ophilus Packard (Dartmouth 1796), of Shelburne, Massachusetts, and in the following year (1808), he was licensed to preach by the Northern Association of Hampshire County, since known as the Franklin Association. Soon afterwards he accepted an application to go to Steuben County, New York, and Northern Pennsylvania, in which fields he spent several months. He then entered the Senior class at Andover Theological Seminary, where he was graduated in 1810 with the first class of that institution. Among his classmates in the seminary were Adoniram Judson and Samuel Nott, the missionaries, and Richard Salter Storrs (Williams 1807). Immediately after graduating, he was sent by the Massachusetts Missionary Society to Middle and Southern New York, laboring first from Cherry Valley to near Buffalo, and then going farther south, establishing in his tours many new churches. He was then called as pastor to Danby, New York, where he was ordained December 24, 1812, the ordination services being held in a barn, the Rev. Hezekiah North Woodruff (Yale 1784), of Aurora, preaching the sermon. At the close of his pastorate in Danby in 1826, he became financial agent of Auburn Theological Seminary and canvassed for funds in New England, where he collected several thousand dollars. From 1828 to May, 1831, he is said to have held pastorates in Apulia and Fabius, New York, enjoying in the former place a great revival. From July 11, 1832, to May 23, 1833, he was pastor of the Congregational Church in Middlefield, Massachusetts. Leaving this place on account of the ill health of his wife, he removed to Ithaca, New York, which he henceforth made his home.

In 1835 began a period of service which, though brief, was most important and connected his name with the work of the American Board of Commissioners for Foreign Missions. In that year, under engagement by

the Board, he started on an exploring tour among the Indian tribes near and beyond the Rocky Mountains, the object of the tour being to ascertain as definitely as possible the number and situation of the Indians in those regions and in what manner the gospel could be most quickly and effectively introduced among them. He was absent on this tour nearly two years, returning in the spring of 1837 by the way of the Sandwich Islands. On his return he published an account of his journey in a volume of some 370 pages, which reached a third edition and which is still entertaining and illuminating reading. The journey, of course, was full of hazard and one calling for great endurance. In a letter to a friend, Mr. Parker wrote: "I crossed the continent by land, explored various parts of the Oregon country, from the head waters of the Columbia River to the Pacific Ocean. I lived on game, having no bread or substitute for bread, about five months; slept on the ground about seven months; several times I was in such dangers that I did not expect to live from one five minutes to another, yet I was not conscious at any time of having any regret for having engaged in the enterprise. I found the Indians friendly, and anxious to learn the way to be saved."

The route pursued by Mr. Parker is given as follows in the Annual Report of the Board for 1837: "Proceeding up the Missouri River, from Liberty, a frontier town in the State of Missouri, to Council Bluffs, 350 miles; from Bellevue, near Council Bluffs, to the Black Hills, 720; from the Black Hills to the Rendezvous on Green River, a branch of the Colorado which empties into the Gulf of California, 360; thence to Fort Walla Walla on the Columbia River, 600; thence to Fort Vancouver, 200; and thence to the Pacific Ocean, 100; making the whole distance from the western boundary of the State of Missouri to the Pacific, on the route trav-

elled by Mr. Parker, and estimated as accurately as he was able by the common rate of travelling, to be 2320 miles." Some years subsequent to this journey, Mr. Parker claimed that he was the first person who ever mentioned the possibility of a railroad through the Rocky Mountains to the Pacific. Mr. Parker was accompanied in his journey as far as Green River by Dr. Marcus Whitman. At that point, after conference with the Flat Heads and Nez Perces, who were very desirous to receive Christian instruction, it was decided that Dr. Whitman should return and procure associates preparatory to entering and establishing themselves as missionaries in that field the coming spring, while Mr. Parker should proceed with an escort of Flat Heads northwesterly to the waters of the Oregon. The rest of the journey to the Pacific was accomplished with safety and this whole tour of exploration proved most successful and satisfactory. From traders and personal investigation Mr. Parker was enabled to locate many tribes of Indians and to give a fairly accurate estimate of their numbers. He was everywhere received in a most friendly way by the Indians whom he met, all of whom he found eagerly desirous of being taught the way to salvation. Through an interpreter he was enabled everywhere to instruct them in many of the principles of the Christian religion, and it was related at the time of the death of Mr. Parker that the Indians of Oregon and Washington still observed family worship and the Sabbath, as he had taught them, though for thirty years they had been without teacher or pastor. Mr. Parker received many courtesies from the American Fur Company and the Hudson's Bay Company, in whose caravans he travelled much of the way over the mountains, and always without expense to himself.

Having accomplished the object of his mission, on

the 14th of April, 1836, he started on his return overland to the United States, and proceeded eastward as far as the country of the Nez Perces; but not finding there any company with whom to travel through the inhospitable regions, he returned to Fort Walla Walla and Vancouver. Having been offered by the Hudson's Bay Company a gratuitous passage in one of their ships to the Sandwich Islands, he left Fort George on June 28 in the barque *Columbia,* reaching Oahu sixteen days later. Here he was most cordially welcomed by Rev. Hiram Bingham and the other missionaries, as well as by the natives. In the five months during which he had to remain there before getting passage to the States, he made a study of the Islands and people, and of the missionary work that was being done there. On December 17 he embarked on the whaling vessel *Phoenix,* Captain Allyn, for New London, which they reached after a voyage of five months on May 18, 1837. On May 23, he reached his home in Ithaca, having been gone two years and two months, and accomplished a journey of 28,000 miles. The Report of the Board for that year concerning this mission closes with these words concerning Mr. Parker: "Having accomplished the object for which his temporary appointment was made, in which he has shown a persevering devotedness to his work, highly commendable, his connection with the Board has ceased." The title which Mr. Parker gave to the volume containing his report shows that while studying the conditions of the tribes of Indians, he also made investigations in various departments of science, in each of which he writes with intelligence and great interest. The title of the volume is: "Journal of an Exploring Tour beyond the Rocky Mountains, under the direction of the A. B. C. F. M. in the years 1835, '36 and '37, containing a Description of the Geography, Geology, Climate, Productions of the Country,

and the Numbers, Manners, and Customs of the Natives; with a Map of Oregon Territory."

After his return from his tour, he labored in behalf of the Bible Society, and preached in various places. In December, 1847, while supplying temporarily the pulpit of the Presbyterian Church in Volney, New York, he was stricken with paralysis. After that he did but little active ministerial duty, though he supplied various churches temporarily. He died at Ithaca, March 24, 1866.

Rev. Calvin Durfee, D.D., wrote of him: "He was in character a bold, decided man, full of energy, doing with his might whatever he undertook. He was devotedly pious, observing the strictest duties of prayer and Bible reading till the last. His great work was the gathering of the germs of churches in Middle and Western New York. He has often said he believed he was the means, under God, of establishing, directly or indirectly, over one hundred churches."

Mr. Parker was twice married. Soon after his settlement, in 1812, in Danby, he was married to Miss H. Sears of Ashfield, Massachusetts, who died the next spring of consumption. In 1815 he was married again to Miss Sarah Lord, of Danby, by whom he had three children, of whom two became ministers, viz., Rev. Samuel Parker, Jr., and Rev. Henry W. Parker, who was some time pastor of Bedford Church, Brooklyn, New York.

CLASS OF 1808

Byram Green, one of the Men of the Haystack, was born in Windsor, Berkshire County, Massachusetts, April 15, 1786. He was descended from ancestors who were among the early Plymouth colonists, one of these ancestors being Samuel Green, who succeeded

Stephen Daye in the first printing establishment introduced into the Colonies.

He entered college as a Sophomore in 1805, having as classmates Gordon Hall and Francis Le Baron Robbins. Harvey Loomis, Samuel J. Mills, and James Richards were members of the class below him. He was a member of the Mills Theological Society and of the Philologian Society. In 1806, in the revival which had commenced the year before, Green made a profession of religion. He attended the prayer meeting by the haystack, where the proposal was first made to send missionaries from this country into foreign fields. It was Mr. Green who, in 1854, identified the spot where the haystack stood, the precise location having been unknown by any one in Williamstown for more than thirty years. Mr. Green subsequently prepared a statement of the circumstances attending the haystack prayer meeting, and the statement was published in Durfee's "History of Williams College," from which this sketch is in large part taken. The following extract is from that statement: "The subject of conversation under the stack, before and during the shower, was the moral darkness of Asia. Mills proposed to send the gospel to that dark and heathen land; and said that we could do it if we would. We were all agreed and delighted with the idea, except Loomis, who contended that it was premature; that if missionaries should be sent to Asia they would be murdered; the Christian armies must subdue the country before the gospel could be sent to the Turks and Arabs. In reply it was said that God was always willing to have his gospel spread throughout the world; that if the Christian public were willing and active, the work would be done; that on this subject the Roman adage would be true, 'Vox populi, vox Dei.' 'Come,' said Mills, 'let us make it a subject of prayer, under the haystack,

while the dark clouds are going, and the clear sky is coming.' "

At the Commencement, which then came in September, Mr. Green took part in a disputation with Stephen P. Steele on the question: "Has Ambition been productive of more Evil than Good?"

After graduation, Mr. Green studied theology with Rev. Dr. Packard of Shelburne, and preached for a short time, but by reason of ill health he was compelled to abandon the ministerial life.

In May, 1811, he settled in Sodus, New York, which was then quite a new settlement. During the first summer he slept on straw in a hollow log. By perseverance and industry he was enabled to purchase 236 acres of land, much of which he cleared and fenced. In 1817 he was a member of the legislature, where he was the youngest member. He was elected again in 1818, 1819, and 1821, and during the last term he was Chairman of the committee on canals and internal improvements. In 1822 he became State Senator, and was made Chairman of the committee on colleges, academies, and common schools. He also introduced and carried through the legislature some important bills. For a few years he was Judge of the County Courts, and for eight years was collector and inspector at Pultneyville, New York. In 1843 he was elected to Congress. While in Congress he usually voted with the Democratic party, though he voted against the annexation of Texas, and always against the extension of slavery.

Judge Green was a man of marked honesty and benevolence, and was always liberal and active in promoting the interests of civil and religious enterprises.

Gordon Hall, the first of Williams College graduates to go as a missionary into a foreign field, and one of the band first ordained for such service by the Amer-

ican Board, was born in Tolland, formerly Granville, Massachusetts, April 8, 1784. He was the son of Nathan and Elizabeth (Isham) Hall, who were natives of Ellington, Connecticut, and who were among the first settlers of Tolland. His grandparents were Thomas and Sarah (Clark) Hall and James and Polly (Kingsley) Isham, all except the first named being of Connecticut birth. The family derives its descent from George Hall, who, with his wife, Mary, came from Devonshire, England, in 1636-7, and settled in Taunton, Massachusetts, being one of the founders of the town and also of the Pilgrim Congregational Church.

The parents of Gordon Hall, who are spoken of as enterprising and industrious, were esteemed in the community for their correct moral habits. The father was a farmer and the son labored on the farm till the nineteenth or twentieth year of his age. The characteristics which marked Gordon Hall in his youth were wit, vivacity, energy, and perseverance. These qualities, combined with a love of amusement, made him a leader among the mates of these early years. At an early age he showed an unusual variety of genius. Much of his leisure time he spent on various mechanical contrivances, constructing, on a small scale, houses, mills, and water-wheels. At the age of fourteen, he undertook the construction of an air balloon, from a description which he had come upon in his reading.

In his early years, also, he showed a taste for reading and composition. Some of his first efforts at writing were descriptions of local celebrities and partook somewhat of the nature of satire and caricature. Doubtless Tolland, like many other New England towns of that day, had many eccentric characters, who were attractive subjects for humorists. It was probably about the nineteenth year of his age when, at the suggestion of his pastor, the Rev. Roger Harrison, he commenced prep-

aration for college. He pursued his preparatory studies with Mr. Harrison and was admitted to Williams College in February, 1805, receiving the commendation of President Fitch, who remarked concerning him, "That young man has not studied the languages like a parrot, but has got hold of their very radix." He achieved and maintained, throughout his course, a high standard of scholarship, graduating as valedictorian of his class. In college he was a member of the Mills Theological Society, and also of the Philotechnian Society, of which he was one of the presidents. Besides delivering the valedictory address at the Commencement, September 7, 1808, he took part with four classmates in a dialogue on "False Friendships," having also on the preceding evening taken part in a dialogue with five others.

Though, before entering college, he had been carefully instructed in the principles of religion by a pious mother, he did not make a profession of religion till the beginning of the third year of his college course. It was his good fortune to be a college mate and most intimate friend of Samuel J. Mills, who was a member of the class below him. It was in a revival, in promoting which Mills was one of the most prominent instruments, that Hall became hopefully pious. It was Gordon Hall and James Richards to whom Mills first made known his missionary plans. The friendship thus formed between Hall and Mills became stronger and stronger and continued most intimate through life. The condition of affairs in college at that time was not such as to encourage active piety. Infidelity and irreligion along with the prevailing political excitement made the life of the Christian student no easy one and called for a robust and manly spirit. Hall showed himself possessed of such a spirit. Many of his contemporaries in college could have borne witness to his bold and manly

bearing and to the inflexible fidelity with which he maintained his ideals of a Christian and a scholar. One of these college mates (Rev. Dr. Ezra Fisk) wrote of him: "As a Christian, he was uniform, consistent, decided, and influential. He took a leading part in the religious exercises of the students, in the Theological Society and prayer meetings. His reputation as a scholar was very decidedly the first in his class, and suffered not in comparison with any one in college."

Probably it was soon after his conversion that his mind was first directed to the subject of missions. At any rate, in September, 1808, was formed by a few students a society whose object was "to effect *in the persons of its members* a mission or missions to the heathen." Some account of this society may be found in the sketch given in this volume, of Samuel J. Mills, who was one of the leading originators of the association. Though the name of Hall does not appear in the list of the original signers of the constitution, there is good evidence that he was cognizant of what was being done by his fellow students and heartily coöperated with them in their plans.

In the autumn of 1808, soon after graduation, Mr. Hall commenced the study of theology under the instruction of Rev. Dr. Ebenezer Porter (Dartmouth 1792), who then resided in Washington, Connecticut, and afterwards became a professor in Andover Theological Seminary. Dr. Porter subsequently wrote of him: "The development of his powers during his theological investigations satisfied me that, in intellectual strength and discrimination, he was more than a common man. Of this, however, he was apparently unconscious, being simple and unpretending in his manners."

After studying about a year, he received a license to preach and was soon invited to preach as a candidate for settlement in Woodbury, Connecticut. His con-

sent to go was coupled with the provision that his preaching there should impose on him no obligation to remain as their pastor. He would keep himself free, should Providence open the way, to preach the gospel to the heathen. It was about this time that his friend, Mills, writing from New Haven to a friend, declared that Gordon Hall was "ordained and stamped a missionary by the sovereign hand of God." He remained in Woodbury until June, 1810, having occasionally preached in other places, among them Pittsfield, Massachusetts, where he remained two months. On leaving Woodbury, he at once connected himself with the Theological Seminary at Andover, where his companionship with Mills, Richards, and Rice was renewed, and where, with the accession to this circle of Adoniram Judson and other kindred spirits, his missionary plans were matured. After consulting with the faculty of the Theological Seminary, it was determined by the young men interested to bring the subject before the General Association of Massachusetts, which was about to convene at Bradford. In case all other means of reaching the heathen failed, Mr. Hall was ready to agree to work his passage to India. A paper containing the statement of their views and wishes was presented to the Association by four young men,—Adoniram Judson, Jr., Samuel Nott, Jr., Samuel J. Mills, Jr., and Samuel Newell,—and was reported on favorably. Out of those proceedings came the institution of the "American Board of Commissioners for Foreign Missions." The young men, whose names are given above, were retained under the care of the Board and advised to continue their studies till funds should be obtained with which to send them to some point in Asia. For their greater usefulness among the heathen, Mr. Hall and Mr. Newell, under the auspices of the Board, repaired to Philadelphia, in the autumn of 1811, to obtain some

THE ORDINATION OF THE FIRST AMERICAN FOREIGN MISSIONARIES

knowledge of medicine, Hall having previously attended medical lectures in Boston.

On February 6, 1812, in the Tabernacle Church, Salem, Massachusetts, Mr. Hall was ordained as a missionary with colleagues, Messrs. Judson, Newell, Nott, and Luther Rice. The church is still standing where this memorable transaction took place, and one can still see the wooden settee where the candidates sat when the ordaining hands were laid upon their heads. Some of the most prominent divines of the day took part in the services of ordination. Dr. Griffin offered the introductory prayer, Dr. Woods preached the sermon, Dr. Morse offered the consecrating prayer, Dr. Spring gave the charge, and Dr. Worcester the right hand of fellowship. In the accompanying illustration, the ordaining ministers are, from left to right, Rev. Drs. Morse, Griffin, Spring, Woods, and Worcester.

After a short visit to his home in Tolland, Mr. Hall hastened to Philadelphia to enter upon his voyage. In accepting this mission, he had to experience no little self-renunciation. Not only, as we may infer from letters to his parents, did he meet with opposition from them, but the people in Woodbury pressed their invitation for him to settle with them. But he had made his decision not without calm and prayerful deliberation. His reply to the call from Woodbury was an illustration of his firmness of purpose. With "a glistening eye and firm accent" (Professor Porter relates) he wrote: "No, I must not settle in any parish in Christendom. Others will be left whose health or preengagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship; God calls me to the heathen; wo to me, if I preach not the gospel to the heathen!" In the trials and difficulties which lay before him in his missionary life he had need of all his firmness of purpose and indomitable courage.

Sailing from Philadelphia with Nott and Rice on the 24th of February, 1812, he arrived at Calcutta on the 8th of August. The missionaries were most cordially received by Christians of different denominations, but met with prompt and rigorous repulse by the British East Indian Government. It would require pages to give even a brief sketch of the difficulties and discouragements which they thus encountered for nearly three years. The following extract from Durfee's "Biographical Annals" touches briefly upon the leading events in this period of severe trial: "They were ordered away, as 'unlicensed,' by the East India Company. Remonstrances were in vain. The door seemed closed. Having sought a passport by which they could reach Bombay, it was granted, then revoked, and they were ordered to England. They entreated but there was no relenting. They must be put aboard the British fleet and sent from India. But by a wonderful working of Providence, the police, who were to transfer them, sought elsewhere than on the very ship where they had permission to be, and they sailed. Shortly after, at a port where they touched, they saw Calcutta newspapers, giving their names among the passengers taken to England by the fleet that had just sailed.

"Their vessel, the *Commerce,* reached Bombay, February 11, 1813. Here again was long, earnest, manly Christian pleading that they might remain and preach the gospel among the heathen. War having broken out between the United States and Great Britain, they could not be harbored in a British province. Sir Evan Nepean, Governor of Bombay, was Vice-President of the British and Foreign Bible Society, and a friend of missions. He favored Mr. Hall and his associates, but was subject to orders from the Governor-General in Calcutta. It was a protracted, painful struggle for our missionaries; but Mr. Hall's motto

was like Paul's—'None of these things move me.' And faith had its reward. Stirring appeals were made to the authorities. Prayer was lifted. Counsels among the directors in England and at Calcutta, and in Bombay, all took a favorable turn (as when Michael influenced the counsels of Persia, Daniel X: 13) and our missionaries had their hearts' desire."

The communication which Messrs. Hall and Nott as a last resort, addressed to Sir Evan Nepean and which bears many marks of the style of Hall, is a model of vigorous English and sound reasoning, and shows what Hall might have been had he chosen law or diplomacy for his vocation. The words which Sir Evan Nepean added when he communicated to Mr. Hall the decision of the Court of Directors in London, must have given large satisfaction to the missionaries for their patient waiting: "I can now assure you," says Sir Evan, "that you have my entire permission to remain here, so long as you conduct yourselves in a manner agreeable to your office. I shall feel no difficulty in allowing you to go to any part of this presidency, and I heartily wish you success in your work."

Thus was established the first mission of the American Board. It is not easy to tell what the effect would have been on the home churches had their missionaries return disheartened and defeated. That they did not so return must be ascribed largely to the heroic faith and indomitable will of Gordon Hall.

The years during which they remained simply under the sufferance of the British Government were not wasted. They were perpetually obeying the apostolic injunction and did the work of evangelists. They had opportunities of usefulness not only among the natives but among persons of prominence in the British army. They opened a school, and of course gave much time to acquiring the languages of the country. The Mah-

ratta language, then spoken by about 12,000,000 people, was Mr. Hall's more especial study. Though there were few facilities for acquiring this language, yet by diligent exertion and owing to his scholarly habits, Mr. Hall was enabled to use the language for religious instruction as early as the beginning of the year 1815, within two years after his arrival. In the course of this year he translated the most of the Gospel of Matthew and prepared a "Harmony of the Gospels" and a small tract.

He now had before him a short decade of service. It was a period, however, filled with unremitting toil and continued trials, but yet not without encouraging success. When, towards the end of this year, Mr. Nott had to return to the United States by reason of ill health, and Messrs. Hall and Newell were left alone among so many millions of heathen, the words of Christ must have often come to them, " The harvest truly is great, but the laborers are few." The mission, however, was strengthened in the following year (1816), by the transfer from Ceylon to Bombay of Mr. Bardwell, who had a knowledge of printing. The purchase of a press and types enabled them to put into circulation some Mahratta tracts and several books of the New Testament which had been translated. On December 19 of this year valuable assistance came to the mission by the marriage of Mr. Hall to Miss Margaret Lewis, an English lady of eminent piety, resident in the country, who understood the native character and had a good knowledge of the Hindustani language.

The literary work done by Mr. Hall in the way of translation, important as it was, was among the least exhausting of his labors. The following extracts from his diary of a week give an idea of the variety and unremitting nature of his toil:

"Nov. 19, 1815, Lord's Day. In the morning I

spoke in four different places, to about seventy persons. In one of the places where I had not been before, read a tract and addressed about twenty. . . . At Momadare, a place celebrated for temples, and the resort of Hindu worshippers, I held a long discussion with some Brahmans in the midst of sixty or seventy people.

"Monday, 20. I have spoken in six different places, and, in all, to more than one hundred persons to-day. At one place I fell in with some Mussulmans.

"Tuesday, 21. To-day I have spoken in several places, to about one hundred persons. Six or eight of them were Jews.

"Wednesday, 22. Walked out as usual at four o'clock P. M. And spoke to about one hundred and twenty people.

"Thursday, 23. To-day have spoken in five or six places to about one hundred of the heathen. . . . Rendered medical assistance to a woman. . . . Many of the people perish miserably for want of medical attendance.

"Friday, 24. To-day have spoken in several places to more than one hundred people,—From eight to nine o'clock in the evening I spent in the house of a heathen, where I read and explained a tract to a small company.

"Saturday, 25. This day addressed about seventy persons; and in the course of the past week have spoken to more than eight hundred persons. Blessed be God for the privilege!"

It was his custom to spend an hour or more in the morning in teaching the heathen wherever he might find them, in temples, markets, and other places of resort. The hours from 9 A. M. to 3 P. M. were usually given to study. The time from 4 to 7 P. M. was devoted to visiting schools and instructing the people. In a letter written about this time to a friend in America, he

says: "I can now speak the Mahratta language with considerable ease, and daily spend about three hours in preaching Christ to heathen, Jews, Mohammedans, and Papists. I enjoy perfect health, and am able to labor hard about sixteen hours from the twenty-four." Besides the study of the Mahratta he devoted much time also to the Sanskrit and Hindustani. In addition to the work of preaching and instructing, much time was devoted to translation and to the establishment of free schools, which became an important auxiliary to his other labors. In 1817, besides a Harmony of the Gospels, there had been translated the Evangelists, the Acts of the Apostles, several of the Epistles, and other select portions of the Scriptures. In 1818 the number of the schools had been increased to eleven, with 600 regular attendants. The increase in the number of schools and of scholars was to the home churches, an omen of success and greatly increased the annual contributions to the Board. In 1825 the missionaries, speaking of their condition as compared with what it was ten years before, made this statement: "There was then no school to catechize, no schoolroom in which to speak of salvation, no chapel to preach in from morning to night, no portions of God's Word to circulate, no Christian tracts to distribute. There are thirty-five schoolrooms to be used, had we the laborers, as so many meeting-houses; thirty-five schools, containing 2000 children calling for evangelical instruction, and five times as many districts calling for additional schools." But teaching, preaching, translating did not comprise all the means of Mr. Hall's influence. In these first years after the organization of the American Board, Mr. Hall's letters to friends in America were of the greatest importance in kindling the zeal of the churches and arousing their interest in the subject of missions. He wrote to professors in Andover Seminary; and to

the Society of Inquiry there, of which he had been one of the original members, he addressed two lengthy and urgent letters, calling for men to enter the mission service. In 1821 he wrote for general circulation an eloquent tract which he entitled, "An Appeal to Protestant Churches of All Denominations, in Behalf of the Heathen."

In 1825 there came to Mr. and Mrs. Hall an experience which is not uncommon for the missionary, but which must be one of the hardest to bear. Their two boys, of two and four years of age respectively, were in extremely delicate health, and two children had already died. It was the advice of skilful physicians, as well as of all the brethren of the mission, that Mrs. Hall should embark with the surviving children for America. This separation, which it was expected would be for but a year or two, was ordered in the providence of God to be final, so far as this world is concerned. The answer given by Mr. Hall to the entreaties of his wife that he should accompany her were characteristic of the man, and showed the spirit of the soldier of the cross: "Do you know what you ask?" was his reply. "I am in good health; I am able to preach Christ to the perishing souls around me. Do you think I should leave my Master's work, and go with you to America? Go, then, with our sick boys. I will remain and pray for you all, and here labor in our Master's cause; and let us hope God will bless the means used to preserve the lives of our dear children." Though the voyage was at first prosperous, the elder child, whose health had seemed at first to improve, was suddenly taken ill and died about three weeks before the vessel reached her port. But the father was mercifully spared in this world the knowledge of his bereavement.

One of the great satisfactions of Mr. Hall's life came to him this year when there was formed by five

missionary organizations the Bombay Missionary Union. This event was of peculiar interest to him because of the contrast it presented to the tedious trials through which he passed in obtaining the privilege to preach the gospel to the heathen. The sermon, from the text Romans I:16, was preached by Mr. Hall and was printed by request of the Union.

As has already been intimated, the labors of Mr. Hall were drawing to a close. Near the beginning of the year 1826 he wrote: "That the truth of God is affecting the minds of this people to a considerable extent, there can be no doubt. I trust that by and by righteousness and salvation will spring up amidst this prevailing sin and death. I never felt more encouragement and satisfaction in my work than at present." A few weeks later he wrote and had printed at Bombay, in the form of a circular, a letter making a fervent appeal on behalf of the heathen and designed to be sent to Christian friends and acquaintances in America. This message came to this country at the same time with the tidings of his death, and so may fittingly be regarded as his dying legacy to the Christian community.

In accordance with a habit which Dr. Hall had of visiting the adjoining continent for the purpose of preaching, visiting schools, and distributing tracts, he set out the first week in March with two Christian lads on a tour to Nasseek, distant more than 100 miles from Bombay. He arrived there to find the cholera raging, more than 200 dying on the day of his arrival. After remaining there three or four days, preaching the gospel, administering medicine, and distributing books, he set out on the 18th on his return. He reached Doorlee Dhapoor, about thirty miles on the way homeward, about ten o'clock at night, and stopped at a heathen temple to pass the night. Calling the lads next morn-

ing about four o'clock, while he was getting ready to proceed on his journey, he was suddenly seized with the cholera. Soon becoming aware that he could not recover, he gave directions concerning his watch, clothes, and disposal of his body, and exhorted the natives who stood around him to repent of their sins and forsake their idols. Praying fervently for his wife and children, for his missionary brethren, and for the heathen around him, after eight hours of suffering he repeated three times, "Glory to Thee, O God!" and quietly passed away. This was March 20, 1826. The lads shrouded him in his blanket and laid him, without a coffin, in the grave which, with some difficulty, they had procured. He died in his forty-second year. "Thus," writes Dr. W. E. Strong, "passed from earth that superb missionary, Gordon Hall, pioneer in the first mission of the Board, who gave tone and power to its undertaking, not alone in India, but on every field."

The spot of his burial is marked by a stone monument erected by the mission and bearing in English and Mahratta the name, age, and office of this beloved fellow laborer. His grandchildren have more recently placed in the Hume Memorial Church, Bombay, a bronze memorial tablet.

The widow of Mr. Hall remained in the United States and died in 1868 in Northampton, Massachusetts, at the home of the only son, who bore the name of his father, and who, after graduating with honorable rank from Yale College in 1843, became a minister of distinction. A grandson of Gordon Hall, Rev. George A. Hall, D.D., of Brookline, Massachusetts, is to-day rendering valuable service to the American Board as a member of the Prudential Committee.

Of the published writings of Mr. Hall, mention has already been made, except a sermon which he preached in Philadelphia just before sailing for Calcutta, on

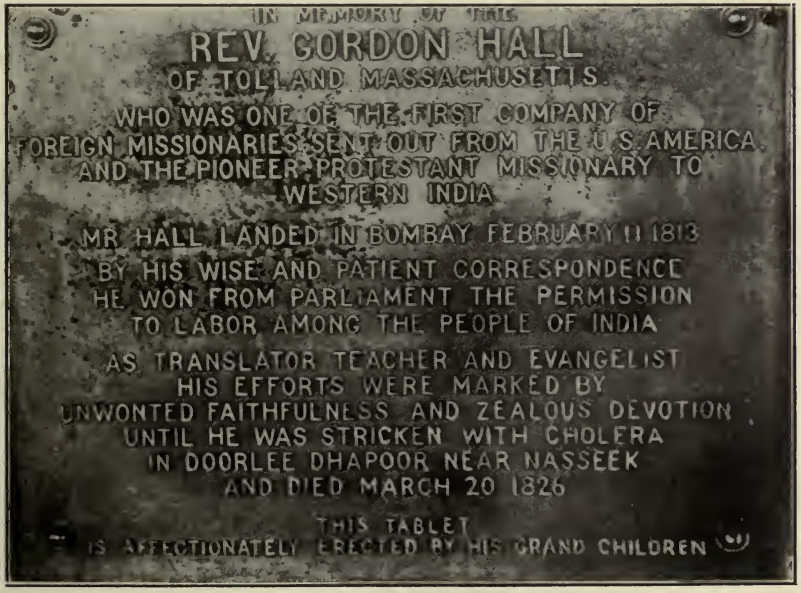
"The Duty of American Christians in Relation to the Cause of Missions." His style is characterized by great clearness, directness, and vigor; and his thoughts, filled with life and power, never fail to suggest that his ruling passion was for the salvation of souls. He was an eloquent preacher, both in English and Mahratta. His manner of preaching is described as calm, deliberate, convincing, and highly devotional. Of the missionaries in Western India he was the most celebrated among the Brahmans in discussion and in the pulpit.

It is believed that no portrait of Mr. Hall exists. His biographer, the Rev. Horatio Bardwell, D.D., who labored with him in the foreign field, has given this pen picture of the man: "In person, Mr. Hall was of about the ordinary height;—rather slender, and of a sallow complexion. He stooped slightly as he walked, and seemed meditative, though his movements were easy and rapid. His most noticeable feature was his dark, intelligent, and penetrating eye,—a truthful index of his vigorous and determined mind."

Mr. Hall was possessed of an equable nature, in which was a combination of good qualities. With great mental energy, an uncommon sobriety of judgment, inflexible decision of purpose, and fearless courage, were joined fervent piety and persevering industry. The great Apostle to the gentiles, whom he resembled in many of his qualities, was his model and study. While he was equal to any effort or sacrifice, he was, with all the compelling force of his nature, simple and unostentatious.

No large numbers of converted heathen gave splendor to his life; it was seven years before he welcomed his first convert. The importance of his services and the character of the man are revealed in the fact that amid all discouragements he held his post where he was stationed, thrice by his resolute purpose saving the

WHERE GORDON HALL DIED



BRONZE TABLET IN THE HUME MEMORIAL CHURCH, BOMBAY

mission from failure. When, amid all his discouragements, he was offered a large salary to enter the service of the East India Company, he preferred to go on with the work which he had come to India to perform, and to support himself and family by the practice of medicine. By his devotion he kindled the flame of missionary zeal in the churches, and his life became an example to thousands. He labored and others entered into his labors. It was not a forlorn hope which he led, although Henry Martyn had just written, "If I ever see a Hindu converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have seen."

Yet, to-day, just at the completion of a century since Gordon Hall reached his field, there are in India 3,000,000 of Christians, Protestant and Catholic, 18,000 Protestant missionaries, 5,000,000 students in 150,000 schools, and 30,000 university students. And these results are but the beginning of the fulfilment of the glorious vision which inspired the heart and faith of this pioneer among the missionaries of Williams College.

Francis Le Baron Robbins, also one of the Men of the Haystack, was born in Norfolk, Connecticut, December 30, 1787. He was the son of Rev. Ammi Ruhamah Robbins (Yale 1760), and Elizabeth (Le Baron) Robbins, and grandson of Rev. Philemon Robbins (Harvard 1729), and Hannah (Foote) Robbins. Philemon Robbins was the grandson of Nathaniel Robbins, who came from Scotland to Massachusetts in 1670, and settled at Charlestown, where he died in 1719 at the age of 70. The social distinction of the family is indicated by the fact that the name of Ammi R. Robbins stands third in the list of the class of 1760 in the Yale General Catalogue. The wife of

Ammi R. Robbins was also of distinguished ancestry in two lines. Her mother's maiden name was Lydia Bradford, great-granddaughter of Governor William Bradford of the Plymouth Colony. On her father's side she was a descendant of the Huguenots, being the granddaughter of Dr. Francis Le Baron, who, as surgeon on board a French privateer, was wrecked in Buzzard's Bay, and being thrown thus on a strange shore settled in Plymouth. Rev. Dr. I. N. Tarbox, in his Introduction as editor of the Diary of Rev. Thomas Robbins, D.D., relates as follows the romantic story of the French surgeon: "In the year 1694, a French privateer, hovering around our shores to capture vessels loaded with grain, was wrecked near the upper end of Buzzard's Bay, and the men on board were rescued and taken off as prisoners of war. This was in the reign of William III. The treaty of Ryswick brought peace in 1697. The surgeon on board this French privateer was Francis Le Baron. In the transfer of these prisoners from the head of Buzzard's Bay to Boston, a halt was made at Plymouth. On the day of their arrival, it so happened that a woman of Plymouth had met with an accident, causing a compound fracture of one of her limbs. The local physicians decided that the limb must be amputated. But Dr. Le Baron asked permission to examine the fracture, and decided that he could save the limb, which he did. This led to a petition on the part of the Selectmen of Plymouth to the public authorities, asking that Dr. Le Baron might be released, to become a physician and surgeon at Plymouth. The request was granted. He went there in 1694, married in 1695 Mary Wilder, a native of Hingham, Massachusetts, and became the father of three sons, James, Lazarus, and Francis." Elizabeth Le Baron, the wife of Rev. A. R. Robbins, was the daughter of Dr. Lazarus Le Baron.

Rev. Ammi R. Robbins settled in Norfolk, Connecticut, in 1761, where he built up a large and influential church. Dr. Abel McEwen (Yale 1804), who was prepared by him for college, said of him: "It would be difficult to select a minister in Connecticut who has been more popular with the people of his charge, or who exercised over them a more complete or useful control." For a time he was a chaplain in the Revolutionary Army, and from 1779 to 1783 he relinquished a fifth part of his salary (70 pounds) on account of the heavy pecuniary drain upon his people. From 1794 to 1810 he was a trustee of this college. Besides attending to the duties of the pastorate, he usually had a number of young men in his family preparing for college. He was the father of thirteen children. One of the sons, Thomas, graduated at Yale and at Williams in the same year (1796); another, James Watson, graduated here in 1802, and Francis Le Baron, the subject of this sketch, in 1808. His youngest daughter, Sarah, married Joseph Battell, who received an honorary degree from Yale in 1823. Of her three sons, Joseph and Philip graduated at Middlebury College in 1823 and 1826 respectively, and Robbins at Yale in 1839. Three of her daughters married ministers, one of them being Rev. William A. Larned (Yale 1826), sometime professor in Yale, and a fourth daughter married Hon. James Humphrey, sometime member of Congress. It may be noted here in passing that Harvey Loomis having married a sister of Joseph Battell, and Rev. Philemon Robbins having married the grandmother of Samuel J. Mills, Jr., three of the Men of the Haystack, viz.: Loomis, Mills, and Robbins, became related by marriage. Probably all three of these, being from Litchfield County, Connecticut, had been influenced by Rev. A. R. Robbins to come to Williams.

Francis Le Baron Robbins entered college as a

Freshman in 1804, having pursued his preparatory studies, presumably, with his father. He became a member of the Mills Theological Society, and of the Philologian Society, of which latter he was one of the presidents. Among his classmates were Byram Green and Gordon Hall, while Harvey Loomis and Samuel J. Mills were members of the class below his. He was a superior student, graduating with Phi Beta Kappa rank. At Commencement, he appeared twice on the program, once taking part in a dialogue with five classmates, one of whom was Gordon Hall, and once giving an oration in Greek, the subject being "On Patriotism." His brother, the Rev. Thomas Robbins (Williams 1796), was present on the occasion and makes the following record in his Diary: "My brother, Frank, appeared very well in a Greek Oration. My father and brother and sister Battell here."

After graduation Francis L. B. Robbins taught for some years at Westfield Academy, at the same time studying theology under the tuition of Rev. Dr. Samuel Austin of Worcester, and Rev. Dr. Alvan Hyde of Lee, Massachusetts. On September 30, 1813, he was licensed by the Litchfield North Association. The following winter he preached at the north end of Goshen, Connecticut, and subsequently he supplied for some time at Cornwall, Connecticut. He also engaged in missionary work for a time in New Hampshire, and perhaps in Vermont. On April 24, 1816, he was ordained as pastor of the church in Enfield, Connecticut, where he remained as pastor for thirty-four years, till the time of his death, April 6, 1850.

The fact that this was his only settlement would indicate that his ministry was highly successful. While his sermons were not of the highest order, he enjoyed eminent success as a pastor, and the church and society were uniformly prosperous during his ministry. At

prayer meetings and other occasional gatherings, whether occasions of rejoicing or of mourning, his services were eminently fitting. When called upon, as he often was, to act as chaplain at military reviews, or before legislative or judicial bodies, he was happy in uttering the proper word at the proper time and place. Striving always for things that make for peace, he was successful in healing divisions and reconciling differences. In all of his dealings and relations he exhibited a marked courtesy of manner, never giving cause of offence to any one, while maintaining a due self-respect. While he gained and always maintained the love of his own people, he always enjoyed the confidence and esteem of those who were not of the household of faith. He was ever the consistent Christian, and one of the most striking traits of his character was courtesy.

He was married first, June 11, 1818, to his own cousin, Mrs. Priscilla (Le Baron) Alden, daughter of William and Sarah (Churchill) Le Baron, and widow of Gideon S. Alden of Fairhaven, Massachusetts. She died December 25, 1846, aged 64 years. He married next, January 1, 1848, Miss Hannah S. Cook, a teacher of South Danvers, now Peabody, Massachusetts, who survived him. He had no children.

A nephew, Rev. Francis Le Baron Robbins, D.D., and a grandnephew, Francis Le Baron Robbins, Jr., were graduated here in 1854 and 1906 respectively.

CLASS OF 1809

Ezra Fisk, son of Simeon Fisk, was born in Shelburne, Massachusetts, January 10, 1785. He was a cousin of Rev. Pliny Fisk (Middlebury 1814), missionary to Palestine. He pursued his preparatory studies with Rev. Theophilus Packard, D.D. (Dartmouth 1796), who was settled as the third pastor of the First Congregational Church in Shelburne, in 1799.

Fisk entered the class of 1809, apparently in the Junior year, having among his classmates Harvey Loomis, Samuel J. Mills, and James Richards. He became a member of the Philotechnian Society and of the Mills Theological Society. But that which was perhaps his chiefest distinction in college and which gives him a place in this volume was the fact that he was one of the five signers of the constitution of the first Foreign Missionary Society organized in this country. The other signers were his classmates, Mills and Richards, and John Seward and Luther Rice of the class of 1810. This society, whose object was to effect a mission to the heathen in the person of its members, was organized two years after the haystack prayer meeting. The meeting for the organization was held in the northwest lower room of the old East College. The name of the society, "Brethren," was suggested by Mills, to whom, as founder, had been given the honor of naming it. He also attempted the first draft of the constitution, but the result not being satisfactory, the working out of the details was left to Fisk and Richards. At the first meeting held for organization, Mills was elected president, and Fisk vice-president. It is not to be pretended that Williams College was the only place where the missionary spirit was manifest near the beginning of the nineteenth century. According to Dr. Fisk the principal agent in awakening a missionary spirit here was a missionary sermon preached by Dr. Griffin, in Philadelphia, in 1805, and shortly after republished by the pious students in this college. Good men in Salem and Newburyport in 1806, 1807, and 1808 were also making efforts to establish a Theological Seminary at Andover, with which project the missionary spirit was closely identified. But notwithstanding these facts, the words of Dr. Rufus Anderson are accepted as a correct statement: "But so far as my own

WILLIAMS COLLEGE—EAST COLLEGE AT THE RIGHT
From an Old Print

researches have gone," writes he, "the first personal consecrations to the work of effecting missions among foreign heathen nations were here [Williamstown], the first observable rill of the stream of American Missionaries, which has gone on swelling until now, issued on this spot."

Fisk was apparently a successful student, for he had the appointment of an Oration, and was one of the speakers at Commencement, the subject of his address being, "On the Influence of the Passions over Reason."

His theological studies, as his preparatory studies, were pursued under the Rev. Dr. Packard. He preached as a licentiate for about a year, and was ordained as an evangelist in 1810. His labors as an evangelist were performed principally among the numerous destitute congregations in Georgia. In the autumn of 1812, though debilitated by his residence and labors in the South, he preached as a missionary for some months in Philadelphia. In August, 1813, he was ordained and permanently settled in the ministry at Goshen, New York, where he remained about twenty years, and where his ministry was greatly blessed. In the autumn of 1832, owing to an affection of the lungs, he was compelled to intermit the greater part of his ministerial labors, and for the same cause he spent the following winter in Georgia. During his absence, he was appointed Corresponding Secretary and General Agent of the Board of Missions of the General Assembly. This appointment he declined to accept, feeling that his health would not enable him to endure the labors and exposures of the position. In 1833 he declined an invitation to accept the presidency of the University of Vermont, and about the same time he was elected Professor of Ecclesiastical History and Church Government in the Western Theological Seminary. This appointment he accepted, but was not permitted to en-

ter upon its duties. While on the way to this new field of labor, he reached Philadelphia on Saturday, November 2, 1833. On the evening of the next day, the Sabbath, he preached his last sermon in the lecture room of the Second Presbyterian Church in that city. He died in Philadelphia, December 5, 1833, in the forty-ninth year of his age, and only two months after his dismissal from the church in Goshen. A memorial address was read at the funeral by Rev. Dr. Ashbel Green, and was afterwards published in the *Christian Advocate.* His remains were removed by a committee of his former charge in Goshen from Philadelphia to that place.

Dr. Fisk was Moderator of the General Assembly of the Presbyterian Church in 1833, and was for a long time a director of the Princeton Theological Seminary, and from 1823 to his death in 1833 was a trustee of Williams College.

He received the degree of Master of Arts in course from his Alma Mater, and in 1817 from Yale. His doctorate was conferred upon him by Hamilton College in 1825.

Dr. Fisk's intellectual powers, which were superior, were described as of the solid, more than of the brilliant kind. Possessed of a mind that was vigorous and penetrating, he could see truth with a quickness and depth that were uncommon. Modesty and humility were marked features of his character. Combined with his integrity, prudence, and firmness, there was a spirit of conciliation which gave him a wide influence over men. That his scholarship and literary attainments were highly respectable, is shown by the prominent positions he was invited to fill. While he was unusually familiar with Hebrew and New Testament Greek, he was particularly fond of science and philosophy. He was an impressive preacher, and while his preaching was pe-

culiarly doctrinal, it was eminently blessed. During his pastorate at Goshen, there were added to the church nearly 600 new members.

The following extract is from an obituary notice of Dr. Fisk published in a paper in Goshen: "For twenty years he resided in the midst of us without unnecessarily giving offence to any, and departed to a new sphere of usefulness, accompanied by the universal regret of the church and community. And how could it be otherwise? To a dignity and nobleness of manner and deportment he added a mildness and sweetness of temper, and benignity of heart, irresistibly fascinating. In imitation of his heavenly Master, while on earth, 'he went about doing good.' His sincerity no one ever had cause to doubt, and his deep, reverent piety was indelibly impressed on his life and conversation. In the prime of life; in the midst of honors and usefulness; in the full enjoyment of the confidence of the church, to which he was zealously attached, he has been called to wrestle with the last great enemy, death."

Dr. Fisk was married in Georgia, in March, 1812, to the daughter of Rev. Dr. Francis Cummins. His wife survived him. They had no children.

Dr. Fisk published an Oration delivered before the Society of Alumni of Williams College, 1825; a Lecture on the "Inability of Sinners," delivered in the Spruce Street Church, Philadelphia, 1832; besides several sermons, and a series of valuable articles on Mental Science in the Philadelphia *Christian Advocate* for 1832.

Harvey Loomis, son of Joseph and Rhoda (Stark) Loomis, and grandson of Isaac and Sarah (Gillett) Loomis, was born in Torringford, Connecticut, in 1786. The name of Loomis occurs frequently in the history of Torrington. The immigrant ancestor of the family

seems to have been Joseph Loomis, who was born, probably, about 1590. Before coming to America he was a woolen draper in Braintree, Essex County, England. He sailed from London, April 11, 1638, in the ship *Susan and Ellen,* arriving in Boston July 17 of the same year. He went to Windsor, Connecticut, probably in the summer or autumn of 1639, and is generally supposed to have gone in company with Rev. Ephraim Huit, who arrived at Windsor August 17, 1639. The Windsor records show that he bought land in that town February 24, 1640. The father of Harvey Loomis was a farmer, and the early years of the son were passed on the father's farm. On account of his personal interest in religion he was early possessed with an earnest desire to become a preacher of the gospel. After a brief preparation he entered Williams as a Sophomore, and took a good rank as a scholar. Harvey Loomis, Orange Lyman, and Samuel J. Mills, whose names stand together in the roll of the class of 1809, all came from the same church in Torringford, the church of which Samuel J. Mills, Sr., was pastor. In college Loomis was a member of the Mills Theological Society, and also of the Philologian Society, of which he was for a time president. He was one of the speakers at Commencement, the subject of his address being, "On the Disadvantages of continuing too long on the Stage."

After graduation he studied theology partly with Rev. Samuel J. Mills, Sr. (Yale 1764), of his native town, and partly with Rev. Dr. Ebenezer Porter, (Dartmouth 1791), of Washington, Connecticut, afterwards Professor of Sacred Rhetoric at Andover. At the haystack meeting, Loomis felt that the proposal to send the gospel to Asia was premature, and expressed his strong preference for Home Missions. His subsequent career was ordered in accordance with this con-

viction. Being licensed to preach the gospel in 1811, he went as a home missionary, under commission of the Maine Missionary Society, to Bangor, Maine, then considered a very important field of labor but difficult because of the irreligion and wickedness of the place. On November 27 of that year he was ordained pastor of a church which had been organized there the day before, and which consisted of four members, embracing all the male professors of religion of the town. For a year the services were held in an unfinished hall over a store, but in 1812 a court-house was built, in which Mr. Loomis preached until 1821, when the first meeting-house of the town was built.

In the first three years of his ministry the additions to the church were but few; but after that, to the close of his ministry, the church increased constantly in numbers, some being added at nearly every communion season. The church became strong and influential, rather, however, because it embraced nearly all the prominent men in the place, than because of its numbers. During his pastorate 107 members were added to the church by profession and forty by letter.

In his principles and habits he was the uncompromising Puritan, but in all his intercourse with his people he was ever the consistent Christian gentleman. His public services were limited to two sermons on the Sabbath and a conference meeting on Wednesday evening. The number of meetings was not increased, even in times of special religious interest. He was especially happy and successful in his conduct of the Wednesday conference. It was his desire that every man present, whether a professor of religion or not, should take some part in the conference. Even those who had objection to the Christian system were encouraged to present their objections, which he endeavored to answer fairly.

He was eminently successful in his ministrations,

and was honored by the love and reverence of his parishioners. Along with great firmness of character and unusual moral courage, he combined rare self-possession and unusual tact. In the History of Maine, he is described as "an able minister and a most excellent man." As a speaker he had a clear voice and fluent utterance, while his enunciation was remarkably distinct. He is described as having the advantage of a fine person and natural grace of manner, being rather tall, of commanding form, having a noble countenance and brilliant eye.

His death, which occurred on the morning of January 2, the first Sabbath of the year 1825, was sudden and almost tragic. It was an inclement day, and Mr. Loomis walked about a third of a mile to the church, in the face of a severe snowstorm. Soon after reaching the pulpit he was seen to fall, and soon expired. In his pocket was found the sermon which he had prepared to preach that day, the text being, "This year thou shalt die."

In 1811 he was married to Miss Anna (Nancy) Battell, of Torringford. She was the daughter of William and Sarah (Buckingham) Battell, and granddaughter of John and Mehitabel (Sherman) Battell. This Mehitabel Sherman was a sister of the patriot, Roger Sherman, signer of the Declaration of Independence. Mrs. Loomis' great-grandfather, John Battell, came from France to America and settled at Dedham, Massachusetts. Sally Battell, a sister of Mrs. Loomis, married Rev. Dr. Abel McEwen (Yale 1804), of New London, Connecticut. Joseph Battell, who married a daughter of Rev. Ammi R. Robbins (Yale 1760), and all of whose nine children became distinguished, was a brother of Mrs. Loomis.

Of the six children born to Mr. and Mrs. Loomis, four died when young. Of the two sons who lived to

maturity, one, Harvey, married Martha Maria L'Huilier, of Geneva, Switzerland, where he died August 14, 1857.

Mrs. Loomis, the widow of the subject of this sketch, died July 27, 1861, aged 78 years.

Samuel John Mills, Jr., fourth son and seventh child of Rev. Samuel (John) and Esther (Robbins) Mills, and grandson of John and Jane (Lewis) Mills, was born at Torringford, Connecticut, April 21, 1783. The middle name, John, of the father, does not appear on the family record, but was added after the death of an older brother of that name.

The ancestry is a distinguished one, and is traced to Peter Van der Water Meulen (or Mühlen), who was born in Holland in 1622, and who, being disinherited on account of his religious views, came to America, landing in Boston, and subsequently making his home in Windsor, Connecticut. It was while he lived there that, at his request, his name was changed by the Colonial Legislature to Peter Mills.

The family was distinguished for its proclivity to ministerial life and for the number of its members who were college graduates. The father of Samuel J., Jr., graduated from Yale in 1764. Three greatuncles, the Revs. Jedidiah, Gideon, and Ebenezer, and one uncle, Edmund Mills, were graduated at Yale in 1722, 1737, 1738, and 1775, respectively. Two sisters of his father married respectively the Rev. Joel Bordwell and Jeremiah Day, both of Yale 1756. After the death by drowning of his grandfather, his grandmother (Jane Lewis, of Stratford) married in 1778 the Rev. Philemon Robbins of Branford, who was graduated at Harvard in 1733.

Samuel J. Mills, Sr., studied theology under his brother-in-law, Mr. Bordwell, the pastor in Kent (who

had prepared him for college), and was licensed to preach by the Litchfield South Association of Ministers on February 7, 1766. On June 28, 1769, he was ordained as pastor in the new parish of Torringford, in his native county. Here was done his life work. After an unprecedentedly long pastorate, of unusual power, he died in Torringford on May 11, 1833, at the age of 90.

"Father Mills," as he was commonly called in later life, is described as tall and well proportioned, full of grace and dignity. He was an eminently faithful and laborious pastor, and a remarkably strong preacher.

Sprague's "Annals of the American Pulpit" contains a graphic account of him, prepared by Dr. Abel McEwen. A sketch of him, under the pseudonym of "Father Morris," is also given by Mrs. Harriet Beecher Stowe, in her volume called "The Mayflower."

The mother of the subject of this sketch was a woman of most amiable qualities, being noted for symmetry of character, a marvellous sweetness of spirit, excellency of judgment, and largeness of Christian love and sympathy toward all men. Intrusted as she was with the principal management of the family, she is described as " the great angel of comfort, strength, support, guide, and help to her husband and family." She it was who once said in the hearing of this son, *"I have consecrated this child to the service of God as a missionary."* To be born of such parents and to pass one's childhood and youth in such a home, where the most faithful instructions as to intellectual and moral cultivation were constant and of the best kind, are conditions which go far in accounting for the remarkable life we are considering. Young Mills could hardly have been insensible to the influences of the scenery, also, that surrounded his home, from which the view extends in every direction to the distance of between ten

and thirty miles, revealing a large portion of the intervening valleys and hills. It may be that this scenery had something to do with fixing upon the mind of the youth that enlarged interest which he afterwards manifested for the salvation and well-being of the *whole world.*

The religious experience of this youth was striking, though not altogether unusual or peculiar in a period when the prevailing view was that nothing availed toward salvation without the experience of a marvellous and almost miraculous change of heart. When quite young his mind exhibited an unusual sensibility to the concerns of religion, and he was easily and sometimes deeply affected with his neglect of religious opportunities, and his ruined condition as a sinner. These feelings had gradually passed away when, in 1798, his native town was visited by one of those "outpourings" which were formerly regarded as a necessary phase of the life of the church, and which were expected to recur with more or less regularity. At that particular time 150 congregations of New England were blessed with revivals of religion.

For young Mills, then fifteen years of age, and of a very retired and incommunicative disposition, the season of this revival was the beginning of a period of dismal distress which lasted for more than two years. The bitterness of this distress, his views of his own sinfulness, his opposition to God, the apparent discriminations of divine favor when he saw companions and members of his own home rejoicing in hope while he was left in "the gall of bitterness and the bond of iniquity,"—these things so moved him that he would sometimes "break out in expressions of unyielding rebellion." The question with him was not whether he was *willing* "to bow at the footstool of mercy," but whether there was any "footstool of mercy"; whether, in other words, the

mercy of God included him. It was about this time and with some apparent mitigation of his distress that he left home for a neighboring town, to take charge of a farm that had been bequeathed to him by his maternal grandmother. But the letters of this period show that he was still worried with apprehension lest he should at last be an exile from God's presence. It was when, after his return home, he could find no assurances that he was one of the elect, that he cried out to his mother: "O that I had never been born! O that I had never been born! For two years I have been sorry God ever made me." This scene, which occurred when he was bidding farewell to his mother on setting out to attend the academy in Litchfield, has been eloquently described in the Memoir by Dr. Gardiner Spring, who shows us the mother at her prayers and the son, even while on his journey, coming into the liberty of the sons of God, and instead of cherishing opposition to the divine sovereignty, exclaiming "O glorious sovereignty! O glorious sovereignty!" With a great price he had obtained this freedom and it is not strange he should at once be possessed by the spirit and ambition to help a ruined world. In fact, the first idea the father had of his son's change of mind came from an observation he made soon after his return from Litchfield, "that he could not conceive of any course of life in which to pass the rest of his days, that would prove so pleasant, as to go and communicate the gospel salvation to the poor heathen."

Here was manifested the influence of a missionary mother who had often spoken to her son of Brainerd and Eliot and other missionaries, but above all, here in this remote field of Litchfield County was shown the spirit of God coming over this youth as in an earlier age that spirit had come over Elisha. Having arranged his secular affairs, he went through a course of study pre-

paratory to college. The family, as we have seen, had been closely affiliated with Yale, but now there had recently been established a new college in the county just to the north of his home, and he chose the young and small college. He entered Williams in the spring of 1806, and on the first Sabbath of June following he connected himself with his father's church. In college he was a member of the Philotechnian Society.

As a scholar he had a respectable standing, but with him scholarship was a means to an end. One who apparently knew him well writes: "We must not contemplate him as a student, a writer, or a preacher, but as a philanthropist, wise in council, active, zealous, self-sacrificing, and devoted to good works. He did not claim to be a classical scholar, a lucid writer, or a popular orator. While his figure was manly, his apparel studiously neat, and his manner rather graceful, his voice was not clear, nor his eye brilliant, nor his language fluent. Unlike his father, he had no wit." The noblest record of his college life is to be read in his diary, and what he accomplished during his undergraduate years has become one of the chiefest distinctions of the Berkshire college. The two things most prominent in his daily ejaculations are his prayers for a revival of religion in the college and his yearnings for the conversion of the world. If the scenery of his native town helped to turn his thoughts to far-off peoples, his environment at Williamstown, where he could look across intervening valleys upon the mountains of three states, could only emphasize the thought that the field is the world. Very opportunely for him and for the college, the spring of 1906, when he entered, was the time in which, succeeding a long period of religious depression and spiritual darkness, there were signs of spiritual refreshing. In the subsequent revival the chief instrument was Mills, of whom it was said that

nothing to him had charms so powerful as the glory of his Redeemer and the salvation of men. Not a few of his fellow students who afterwards became ministers, and some who were sent by the American church to the savages of this country and to the heathen in other lands, remembered his instrumentality in their conversion and missionary zeal. One of the subjects of this revival was Gordon Hall, of the Sophomore class, a man who was superior to Mills in intellect and scarcely second to him in zeal, and who, under the providence of God, was permitted a much longer period of service than was Mills in foreign mission work. It was on a hot and sultry afternoon in the summer of 1806, in this period of revival, that five of the pious young men, who had been accustomed to meet in a secluded grove, every Saturday afternoon, for prayer and conference, held the meeting which has made that spot holy ground. Tradition relates that, a thunderstorm coming on, these youth retired from the grove to the shelter of a haystack near at hand, and there continued in conversation and prayer. To that meeting, where these young men took counsel one of another and sought direction of Him who said, "Go ye into all the world, and preach the gospel," may be traced the institution of foreign missions in the American churches. The names of these five students as they are cut in the marble monument which was erected in 1867 on the site of the haystack are as follows:

Samuel J. Mills
James Richards
Francis L. Robbins
Harvey Loomis
Byram Green

All of these became ministers of the gospel, the first two devoting themselves to the work of foreign missions, Robbins and Loomis to home missions, while

Green, whose health failed, had to abandon the ministry and became distinguished in political life.

Of this list of brilliant names that of Mills not only stands first on the monument but holds the first and highest place in the thoughts of men to-day. Dr. Spring in the Memoir of Mills says that in his zeal and exertions as a Christian philanthropist, "it is no exaggeration to say, he stands almost without a parallel among men not actuated by the miraculous agency of the Holy Ghost." In the revival of his Freshman year, to which reference has been made, Mills was chiefly instrumental in producing the blessed work, and the succeeding years of his college course saw no abatement of his zeal for the welfare of his college mates and of his yearning for work in foreign fields. The following is from the diary of his college days: "O that I might be aroused from this careless and stupid state, and be enabled to fill up life well! I think I can trust myself in the hands of God, and all that is dear to me; but I long to have the time arrive when the gospel shall be preached to the *poor Africans,* and likewise to *all nations.*" Few will refuse to acknowledge that Mills had a distinguished agency in inaugurating a new era in the history of missions in this Western world.

For some reason or other the closing years of the eighteenth century were rich in the establishment of institutions designed for the improvement of the human race. The happy termination of the war for American Independence may have helped to turn the thoughts of men to brighter hopes for the future. In 1792, the first modern Missionary Society was established in England by Carey and others, which was followed in 1795 by the institution of the London Missionary Society.

Aside from a branch society of the Moravians (established in Boston, 1787) for work among the Indians, the honor of commencing the first missionary exertions

in the United States belongs to the Presbyterian Church, which, as early as 1789, passed an order requiring their churches to take up collections for a missionary fund. A missionary society was established in New York in 1796, in Connecticut in 1798, in Massachusetts in 1799, in New Jersey in 1801. It is interesting to note that Williams, Bowdoin, Union, and Middlebury Colleges were founded in 1793, 1794, 1795, and 1800 respectively. Here was a decade rich in most important events in the history of the evangelization of the world. Before the end of another decade the same spirit that had moved at the same time upon men on both sides of the ocean to establish missionary societies and colleges was now moving simultaneously upon the minds of different young men in Williams College. When Mills first unbosomed himself to Gordon Hall and James Richards, and afterwards to others, much to his surprise and gratification he found that the Spirit of God had been putting into their hearts the same thoughts he had cherished. It may perhaps be considered as one of the fruits of the revival of 1806 that in the spring or autumn of 1808 Mills, Richards, and two or three others organized a society whose operation and existence were entirely unknown to the rest of the college. The historic room where this society was formed and where it, with considerable additions, used to meet, was the northwest corner lower room of East College. The following are two of the articles of the original constitution:

"The object of this Society shall be to effect in the persons of its members, a mission or missions to the heathen."

"No person shall be admitted who is under any engagement of any kind, which shall be incompatible with going on a mission to the heathen."

Some years afterwards, at the dedication of the college chapel, President Griffin, in speaking of this so-

ciety, said: "I have been in situations to know that from the counsels formed in that sacred conclave, or from the mind of Mills himself, arose the American Board of Commissioners for Foreign Missions, the American Bible Society, the United Foreign Missionary Society, and the African School, under the care of the Synod of New York and New Jersey; besides all the impetus given to domestic missions, to the Colonization Society, and to the general cause of benevolence in both hemispheres."

It seems a little strange that the constitution and records of that society were written in cipher. The reasons for this secrecy are given in a letter of Rev. Ezra Fisk, D.D., who was one of the original members of the Society in Williams College. According to him, the general reasons were the possibility of failure in the enterprise, and a modesty which required them to conceal their association lest they should be thought rashly imprudent. "Besides this," Dr. Fisk continues, "Mills always desired to be unseen in all his movements on this subject, which, I am well persuaded, arose from his unaffected humility, never desirous to distinguish himself, but to induce others to go forward."

The first object of this fraternity was so to influence the public mind as to lead to the formation of a missionary society. When one reads the eloquent sermons that were preached at the annual meetings of the Massachusetts Missionary Society, one might think the people were all ready for such a movement and would not have deemed extravagant the zeal of Mills as shown in a letter to Gordon Hall, "I wish I were able to break forth as to numbers, like the Irish rebellion, thirty thousand strong."

But the eloquent zeal of those missionary sermons was far in advance of the public sentiment, and Mills and his associates had to employ a variety of agencies

to carry forward their benevolent designs. They republished and circulated the sermon of Dr. Griffin preached before the General Assembly and one by Dr. Livingston preached before the New York Missionary Society; they wrote to distinguished clergymen, among whom were Drs. Dana, Griffin, Morse, and Worcester. They visited and conferred with these men and labored among their people. In further prosecution of their plans one of their number, possibly Edward Warren, joined Middlebury College in order to introduce a similar society there. Attempts that were unsuccessful were made at Dartmouth and Union Colleges, and Mills at one time planned to transfer his relation to Yale College. After graduation at Williams he did spend some months at Yale, ostensibly to study theology, but really to find kindred spirits who could be encouraged in his great enterprise.

In 1810 Mills joined the Seminary at Andover, Gordon Hall following soon afterwards and James Richards—one of the students of the haystack—being there before them. The strongest members of the "Brethren" had already come to Andover and brought with them the constitution and records of that society. Richards and Robbins, on talking with other students on foreign missions, had found others already interested in the subject. Among these were Samuel Nott, Jr., graduate of Union College, Adoniram Judson of Brown, and Samuel Newell of Harvard. Guizot, in his "History of European Civilization," remarks: "To say why a great man appears on the stage at a certain epoch, or what of his own individual development he imparts to the world at large, is beyond our power; it is the secret of Providence; but the fact is still certain." So when there were gathered at Andover at the same time these choice young men whose thoughts were turned to the same great theme we had a "secret of

Providence." The mind of Judson was impressed with this thought when, under date of July 13, 1830, he wrote to Rice: "I have ever thought that the providence of God was conspicuously manifested in bringing us all together, from different and distant parts. Some of us have been considering the subject of missions for a long time, and some but recently. Some, and indeed the greater part, had thought chiefly of domestic missions, and efforts among the neighboring tribes of Indians, without contemplating abandonment of country and devotement for life. The reading and reflection of others had led them in a different way; and when we all met at the same seminary, and came to a mutual understanding on the ground of foreign missions and missions for life, the subject assumed in our minds such an overwhelming importance and awful solemnity, as bound us to one another, and to our purpose more firmly than ever." In the seminary as in college Mills was ever zealously engaged in urging upon the attention of the students the importance of missions. It is not strange that his fellow students considered him "an extraordinary man." A letter written to a brother by his roommate, Timothy Woodbridge, gives us a glimpse of Mills in his first year at Andover: "I had no conception when I first met him of his being such a man as I very soon found him to be, while we were roommates. He has an awkward figure and ungainly manner and an unelastic and croaking sort of voice; but he has a great heart and great designs. His great thoughts in advance of his age are not like the dreams of a man who is in a fools' paradise, but they are judicious and wise." Yet, in spite of his zeal and fitness for leadership, with a characteristic modesty he never sought for primacy in his special efforts.

After the arrival of Mills the secret society that had been formed at Williams was instituted at Andover.

Proceeding with the greatest caution and secrecy in choosing new members, the Brethren admitted Judson, Newell, and Nott only after the closest investigation. Only those were admitted as members who pledged themselves to go as foreign missionaries. It was this society of the "Brethren" who, feeling the need of some organization for disseminating missionary information as well as for inspiration, organized at Andover, January 8, 1811, the "Society of Inquiry on the Subject of Missions," which is still in existence. But while the members of the Society of the Brethren were pledged to go as foreign missionaries there was no real foreign missionary society in America. The attempt to answer the question, "And how shall they preach, except they be sent?" led to the formation of the American Board. By the advice of the professors of the seminary and of Drs. Samuel Worcester and Samuel Spring, the young men submitted their case to the General Association of Massachusetts which met at Bradford, June 27, 1810. The paper is said to have been drawn up by Judson and was signed by Judson, Nott, Mills, and Newell. The petition, asking among other things "whether they may expect patronage and support from a Missionary Society in this country," was referred to a committee of three, who reported in favor of the institution of a "Board of Commissioners for Foreign Missions, 'for the purpose of devising ways and means, and adopting and prosecuting measures' for promoting the spread of the Gospel in Heathen lands." So were realized the vision and ambition of Mills. "To his faith, foresight, and initiative," says Rev. Thomas C. Richards, "more than to that of any other man, was this organization due."

It was not till February 6, 1812, a year and a half after the organization of the Board, that the first mis-

sionaries, five in number, were ordained. They were Hall, Judson, Newell, Nott, and Rice. This important historic event has been memorialized by an oil painting which now hangs in the Tabernacle Church in Salem, Massachusetts, where the ordination took place.

It is a question most natural to ask and one that has often been discussed, why Mills was not chosen one of this advance-guard of foreign missionaries. Undoubtedly much weight must be given to the characteristic modesty of the man in giving way to Gordon Hall, whom he believed to be better fitted than himself to receive this high honor. But a more probable reason is the one given by Dr. Rufus Anderson, that it was considered that Mills would be of greater service to the cause by remaining at home and exciting the interest of the churches in the cause of missions. This reason finds strong support in a letter written by Hall to Mills from Bombay in 1815, and also in the statement of one of the Brethren who years afterwards was asked the question why Mills did not go with the first missionaries.

But if Mills was at first hindered from going to other lands, a casual event under the providence of God brought foreign missionary work to him at home. This was the meeting in New Haven with Henry Obookiah, a Hawaiian youth. This led eventually to the establishment at Cornwall, Connecticut, of a school for the education of heathen youth,—really the first progenitor of Hampton Institute and Tuskegee. The school was subsequently discontinued, but in 1823 it numbered thirty-six,—"three Anglo-Saxons, nine Sandwich Islanders, one Malay, one Maori, three Chinese, one Portuguese, two Greeks, one Jew, and fifteen American Indians of nine different tribes." A visit to that school gave to Hiram Bingham a new impulse to preach the gospel to the islands of the Pacific, and from

that school came a petition to the American Board to send out missionaries to the Sandwich Islands. It was in response to that petition and in answer to the prayer of the Hawaiian youth that two ordained missionaries and fifteen others were sent by the Board in 1819 to those Islands. It was at one time the purpose of Mills to take Obookiah and go to the Islands and there spend his life.

From the completion of his theological studies at Andover in 1812 to the death of Mills was a period of but six short years, yet they were years which, for him, were crowded with important events. In his fiery zeal for missions, for him the field was the world. In his talks with his companions his plans for missions took in North and South America, as well as Asia and Africa. With Gordon Hall he had spoken of "cutting a path through the moral wilderness of the West to the Pacific," and when urged, as he often was, to settle in some of the newer portions of our country, he wrote to a friend: "I tell you, at once, the field is not large enough for me. I intend, God willing, the little influence I have shall be felt in every State in the Union." In the earlier part of 1812 Mills and John F. Schermerhorn, on the recommendation of Andover Seminary, were commissioned as missionaries by the Connecticut and Massachusetts Missionary Societies. Starting west by different routes the missionaries met at Marietta, Ohio, and there, at the meeting of the Muskingum Association, organized the first of the many Bible societies instituted in their tours. From Cincinnati their journey lay south to New Orleans, from which place, after about three weeks' stay, they returned north through Mississippi and Georgia. In this first missionary journey of Mills, which lasted slightly more than a year, Mills, according to the estimate of Mr. Richards, had travelled nearly 3000 miles and traversed nearly every state and

territory in the Union, meeting numerous dangers and suffering severe privations. "Swimming his horse across the creeks, sleeping on the deck of a flatboat, tramping through nearly impenetrable cane-brakes and swamps, he had kept steadfastly on. In loghouse, schoolhouse, and statehouse, in rude church, or no church at all, he had preached the gospel." Besides preaching, distributing Bibles and establishing Bible societies, Mills and Schermerhorn, according to a commission they had received, made painstaking and extensive inquiries in regard to the Indian tribes residing west of the Alleghany Mountains.

Refusing various calls to go on missions to other places, in 1814 Mills, with one companion, Daniel Smith, undertook a second missionary tour, this time to go as far west as St. Louis, and thence back through Illinois and Indiana, and then south to New Orleans again. Reaching the latter place just after the battle of New Orleans, he found unexpected work in visiting British prisoners and the sick and wounded of both armies. But the real purpose of his going to New Orleans, the distribution of Bibles, in English and French, was not forgotten and his efforts were cordially welcomed even by Roman Catholics. In the following year Mills and Smith returned by way of Charleston, Baltimore, and Philadelphia, to New England. In the concluding sentences of the report of this journey they write: "Surely goodness and mercy have followed us all the way, on a journey of more than 6000 miles, and passing through a great variety of climates,—in perils in the city, in perils in the wilderness, in perils on the sea,—the Lord has preserved us."

In these two tours Mills and his associates not only preached and supplied the Bible to the destitute, but organized numerous local Bible societies. The elaborate reports of these journeys which were published resulted

in the formation of missionary societies and in the sending out of men to preach the gospel in these newer portions of the country, and also had an important influence in political affairs. Not without deep significance does Mr. Richards attribute to Mills the title of "Home Missionary Statesman." Mills' words had a deeper meaning than he thought when, in declining an invitation to settle in the Western Reserve, he wrote: "I intend, God willing, the little influence I have shall be felt in every State in the Union."

After his ordination in June, 1815, being hindered from going on a mission to the Indians and again to South America, he resided the next two years chiefly in the Middle States, the summer of 1816 being spent in New York in missionary work. During these years was brought about a plan dear to his heart, namely, the organization of "The United Foreign Missionary Society," in which Mills was the prime mover.

The final service of Mills' short life was the gratification of a hope he had expressed in his college days when he wrote in his diary: "I long to have the time arrive when the gospel shall be preached to the *poor Africans,* and likewise to all nations." In his trips through the South Mills had studied the conditions of the colored people, had been deeply impressed with the needs of "the poor African brethren," and had been impelled by a desire to meliorate their condition. He had planned schemes of colonization and by his efforts had brought about the establishment of the African School at Parsippany, New Jersey. When, in 1817, there was formed "The American Society for colonizing the free people of color in the United States," Mills saw his opportunity. He not only suggested and, by request, prepared a pamphlet setting forth to the public the purposes of the Colonization Society, but he volunteered to visit Africa as the agent

of the Society and select a site for the proposed colony. Choosing as his companion Professor Ebenezer Burgess, of the University of Vermont, he set sail for England November 16, 1817, remarking to a friend as he was about to embark: "This is the most important enterprise in which I have ever been engaged." After being nearly shipwrecked by a furious gale in the English Channel, Mills and Burgess after some delay reached London, where they were most cordially welcomed by Wilberforce, Lord Bathurst, the Duke of Gloucester, and many other philanthropists. Leaving England February 2, 1818, they came to anchor in the river Gambia on March 13. They spent five weeks of arduous toil under a tropical sun, visiting the mainland and the islands of the coast in their endeavor to find a tract suitable for a colony. Along with the work of exploring, gathering information, and "palavering" with the natives, they let go no opportunity to preach the gospel. In accordance with the report of Mills and Burgess which established the fact that territory could be procured and a colony established, the first colony landed at Sherbro in April, 1822, and in 1847 Liberia became an independent nation.

On May 22, 1818, the companions took passage for London in the brig *Success*. As Mills stood on the quarterdeck taking a last glance at "unhappy Ethiopia," he indulged thoughts of home and said to his colleague: "We may now be thankful to God, and congratulate each other that the labors and dangers of our mission are past. The prospects are fair that we shall once more return to our dear native land, and see the faces of our beloved parents and friends." But this longing of his soul was not to be satisfied. Before leaving home the health of Mills had been slender, he being troubled with a distressing cough and bearing evidences of consumption. About two weeks after sailing from Sierra

Leone he took a severe cold which developed alarming symptoms. The disease worked rapidly at the last and his sufferings were increased by a painful and almost incessant hiccough. On the afternoon of June 16, 1818, the end came, when without a groan or murmur he entered peacefully into rest. That night as the sun was going down, his body was committed to the sea. As the ashes of Wickliffe were thrown into a brook, and being thus conveyed into the main ocean, became an emblem of his doctrine which is now dispersed all the world over, so the dust of Mills rests in no one place on land, but in the ocean whose waves touch all those continents in which he took interest.

In summing up the more marked characteristics of the man, one is struck, first of all, with his unbounded zeal. He possessed in a remarkable degree what the author of "Ecce Homo" called the "enthusiasm of humanity." With him the field was the world, and all nations were made of one blood. With him there was no antagonism between home and foreign missions. He had early planned to go to Asia; in his missionary tours in this country, his efforts embraced the red man and the black man as well as the whites; his acquaintance with Obookiah had aroused an interest in the isles of the sea; his last service was rendered in the continent of Africa.

Along with his zeal were combined tireless energy and a courage that knew no fear. Though not favored with robust health, he shrank from no toil and from no peril when the service of God called him. The diary which he kept during his tours in the West and South of this land reads like the doings of the apostolic age. His time was filled to the full with plans and the execution of plans for extending God's Kingdom. He was in labors abundant.

This native zeal and energy had been thoroughly

sanctified by the Spirit of God, and from the time of his conversion, he was a man of the most devoted and unwavering piety. He was eminently a man of prayer. In all matters, both great and small, in times of doubt and uncertainty, his resort was ever the throne of grace. After the death of the son, the father, in remarking upon the wonderful success which had attended all the benevolent plans the son had devised, saw in this fact "abundant evidence that he was in the habit of committing all his concerns to Providence, and seeking God's aid and guidance in every measure he pursued." He might have made the motto of his life the sentiment which Eliot wrote at the close of his Indian Grammar: "Prayers and pains, through faith in Christ Jesus, will do anything."

While he thus had power to prevail with God, and while by his sanctified native energy he could accomplish great things, having withal a rare discrimination in judging the character of men and selecting his agents to help carry out his plans, he was a man of unfeigned humility and modesty. He was really the first volunteer to offer himself to go into a foreign field, and in the wonderful missionary movement of his day he was the Hamlet of the drama, yet when the advance-guard of missionaries was sent out and he, the real author of the whole movement, was left at home, there was no expression of jealousy or even of disappointment. If by remaining here and in a more humble way firing the zeal of the home churches, he could advance the Kingdom of God, he was content. His humility was particularly manifest in his estimate of his own ability and character. Mr. Burgess, who was his companion in the mission to Africa, and to whom, more than to any other person, he revealed his inner life, has described an interview when Mills gave expression to his feelings of deep self-abasement, appearing to annihilate himself, as if

overwhelmed with abasing views of his own vileness. It was this sense of unworthiness and a disposition inclined towards self-abasement that led him to cry out: "I many times fear that I shall yet be dashed in pieces as a vessel in which the Master has no pleasure."

It was to be expected that a person of such humbleness of mind, whose controlling passion was a yearning for the conversion of the heathen world, should be tolerant of various forms of Christian worship. While not failing to discriminate between essentials and non-essentials in doctrines, he was far in advance of his age in exemplifying the spirit of Christian union. The ministers of various Protestant denominations opened their pulpits to him as to a Christian minister, and when he was distributing Bibles in New Orleans he generally secured the coöperation of the Roman Catholic clergy.

The following characterization of Mr. Mills by his college mate, Byram Green, is taken from the copy of a letter now preserved in the Williams College Library: "Mr. Mills in the symmetry of his form was finely proportioned, a little more than medium in height, with a dark skin, with black eyes and hair. He was courteous and easy in his manner,—he did not possess commanding talents, but was highly esteemed by some and respected by all excepting the scoffers who were mute at that day. Professors of religion had too much influence at Williamstown and college to be laughed at if they behaved with usual decorum and civility. The influence of Mills (so far as I can judge) grew out of his perseverance, his zeal and honest devotion to the Redeemer's Kingdom. He frequently expressed the desire to preach the gospel to the heathen."

Such were some of the characteristics of the man whose career brought to Williams College one of its chiefest distinctions. Without his aiming at it or perhaps caring for it, he achieved for himself a fame that

will be enduring. On the missionary monument his name stands first in the list of the Men of the Haystack. Every year on Sunday afternoon of Commencement week, friends of missions gather around that monument to recall the days of Mills and his associates, and to renew their zeal for missionary service. And when this monument shall have crumbled into dust, the influence of those men will be felt wherever is being done the work of the American Board, whose field is the world.

President Tucker finds the explanation of the lives of Mills and his associates in what he calls "the endowment of the sense of personal power." In this light, the examples of those lives ought to be a perpetual source of inspiration to all coming generations of Williams students. The friends of the college might well make their own the words spoken by Dr. Hopkins at the Semi-centennial of the college in 1843: "Wherever, therefore, the history of American missions shall be known, this spot and this college must be looked to with interest; and we do not think that it was the design of God that the moral effects of the association connected with it should be lost. Here may the words of Mills, 'Though you and I are very little beings, we must not rest satisfied until our influence is felt to the remotest corner of this ruined world,' always pervade the moral atmosphere. We would echo those words. We would make them the motto of those who come here."

Of the more complete sketches of the life of Mills which have been published, there may be mentioned here the Memoirs by Gardiner Spring, D.D., New York, 1820, of which an English edition was brought out in London, the same year, and a second American edition, edited by E. C. Bridgman and C. W. Allen in 1829. The most recent and complete work is entitled "Samuel

J. Mills, Missionary Pathfinder, Pioneer and Promoter," by Rev. Thomas C. Richards (Williams 1887).

The published writings of Mills, aside from letters and diaries, concern the two missionary journeys made in this country, and are as follows: "Report to the Society for propagating the Gospel among the Indians and others in North America; Schermerhorn and Mills" (1813); "Communications relative to the Progress of Bible Societies in the United States, addressed to the Philadelphia Bible Society" (Philadelphia, 1813); "A Correct View of that Part of the United States which lies West of the Alleghany Mountains, with respect to Religion and Morals" (Hartford, 1814); "Report of a Missionary Tour through that Part of the United States which lies West of the Alleghany Mountains, performed under the Direction of the Massachusetts Missionary Society, by Samuel J. Mills and Daniel Smith" (Andover, 1815).

James Richards, Jr., the only one of the so-called "Men of the Haystack" who became an ordained missionary for a foreign field, was born at Abington, Massachusetts, February 23, 1784. He was the son of James and Lydia (Shaw) Richards, and the grandson of Joseph and Sarah (Whitmarsh) Richards, and of Captain Ebenezer and Ann (Molson) Shaw. The family is descended from William Richards, who came from Wales probably to Plymouth before 1633, and ultimately settled in Weymouth, Massachusetts.

James Richards was one of ten children, and belonged to a family of superior mental qualities. The father, born May 31, 1757, was a farmer by occupation, one of the earliest settlers in the town of Plainfield, Massachusetts, and saw service in the Revolutionary Army. He is spoken of as an educated man of versatile talents, and throughout his active life he was

James Richards

Francis Le Baron Robbins Harvey Loomis

THREE OF THE MEN OF THE HAYSTACK

prominent in church and town affairs. He was one of the first two deacons of the Congregational Church chosen November 15, 1792. He taught school winters for many years, and being a fine singer, he taught singing in Plainfield and neighboring towns. He was Selectman for twenty-one years, and besides being Town Clerk and Justice of the Peace for some time he quite often represented the district and township in the General Court. His wife, Lydia Shaw, of Abington, whom he married May 1, 1780, is spoken of as a most excellent woman. Besides James, Jr., the subject of our sketch, two other sons were college graduates, viz.: William, who was graduated at Williams in 1819 and became a missionary to the Sandwich Islands, and Austin, who was graduated at Amherst in 1824 and became a minister. Two of his grandsons also received a college education. In the early youth of James, the parents removed to Plainfield. They were not in affluent circumstances, but were rich in faith and gave their children the best of pious instruction. At the age of thirteen, in a time of special religious interest, James became hopefully pious, though his admission to the church was deferred for six years. He early cherished an ardent desire to become a minister of the gospel, but the needs of the family kept him on the farm till he was nearly twenty years of age, when he commenced his preparation for college under the tuition of his pastor, the Rev. Moses Hallock. Possibly the educational advantages afforded in Plainfield were one object the parents had in removing to that town. In those early days, when preparatory schools and theological seminaries were few, pastors not only frequently fitted youths for college, but often trained young men for the ministry. Of such ministerial teachers, Mr. Hallock became greatly distinguished. Soon after his settlement in Plainfield, in 1792, his salary

being inadequate to meet his necessary expenses, he began to receive students into his family, and continued the work of preaching and teaching for more than thirty years. In many instances instruction was given gratuitously, and most of the students received board and tuition for about one dollar per week. Mr. Hallock taught in this way over 300 students, of whom 132 entered college, and fifty became ministers of the gospel,—six of these becoming missionaries to the heathen.

After two years of preparatory study under Mr. Hallock, James Richards entered Williams College, as a Sophomore, in the twenty-second year of his age. Though the college was then young and the expenses low, yet, owing to his slender means, Richards had to submit to many privations. His standing in college as a scholar was good, especially in the department of mathematics; but his chiefest distinction was the fidelity and consistency with which he maintained his religious profession and sought to promote the spiritual interests of the college; and that, too, in a time when the prevailing infidelity and irreligion made the life of the Christian no easy one. But it was a rare good fortune and a source of no little inspiration and strength to be in college with Gordon Hall and to have Samuel J. Mills as a classmate. It was to Hall and Richards that Mills first made known his missionary plans, and Richards was one of the famous five who, beside the haystack, discussed Mills' project of a mission to the heathen, and who originated the American Foreign Missionary enterprise. In college he was a member of the Mills Theological Society and of the Philotechnian Society. Immediately after graduation he entered the Theological Seminary at Andover, where he was active in diffusing a missionary spirit among the students, and was one of the members who originated

the Memorial to the General Association of Massachusetts which led to the formation of the American Board. His name was originally signed to that Memorial, but was withdrawn lest too many names might prejudice the application. The strength of his purpose, however, was not weakened, for he was ready to work his passage to some heathen land and there support himself by his own labors. "Let me never," said he, "consider anything too great to suffer, or anything too dear to part with, when the glory of God and the salvation of men require it."

In September, 1812, he finished his theological studies and was licensed to preach. Having been accepted by the American Board as a candidate for missionary service, he went in November to Philadelphia, where he spent two years in the study of medicine, as an essential part of his missionary education. Here he often preached to destitute congregations, being also employed, a part of the time, as a missionary in the suburbs of the city.

He finished his missionary training in 1814, but on account of the war then existing with Great Britain, the Board could not send him forth. He accordingly accepted an invitation to preach for a time to a small congregation in Deering, New Hampshire, where his labors were successful in restoring harmony to a divided people and in bringing many to the saving knowledge of Divine truth. On May 31, 1815, he was married to Sarah Bardwell of Goshen, Massachusetts, and on the 21st of June, 1815, he was ordained at Newburyport, Massachusetts, in company with Messrs. Warren, Mills, Meigs, Poor, and Bardwell,—the sermon on the occasion being preached by Rev. Dr. Samuel Worcester of Salem, Massachusetts. Richards, Warren, Meigs, Bardwell, and Poor, all of them married except Mr. Warren, sailed from Newburyport for Ceylon,

October 23. This constituted the second mission of the Board. On leaving his native land, Mr. Richards said: "I have been waiting with anxiety almost eight years for an opportunity to go and preach Christ among the heathen. I have often wept at the long delay. But the day on which I now bid farewell to my native land is the happiest day of my life."

After a voyage of five months the missionaries were safely landed at Colombo. Ceylon had been suggested to the Board as a favorable place for a mission by Mr. Newell, who had found refuge there for a time when the British authorities were endeavoring to keep him and his colleagues from the continent of India. Mr. Richards and his associates were received most cordially by the Government and the English missionaries, and the mission was attended by prosperity. The island of Ceylon, with its population of about 1,000,000, was a field of great importance in itself, but its importance to the Board was greatly increased by the fact that the Tamil people in the Jaffna district are identical in race, language, and religion with a large population in the adjacent parts of the continent. The Government assigned the missionaries stations in this district at Tellippallai (Tillipalli) and Batticotta, Mr. Richards being located at the latter place. Ceylon had an important commerce in ancient times, and in the sixth century large numbers of Christian merchants from Persia resided there. After being lost to the knowledge of Europe through the dark ages, the Portuguese, in 1505, again discovered the island and subsequently gained extensive possessions on the coast, and in 1602 the Dutch began to acquire possessions there, while the English finally took possession of the whole island in 1815. It is not known when Christianity was first introduced into Ceylon, but when Xavier, the Jesuit "Apostle of India," visited the island in the sixteenth

century, it is said that he found there 20,000 native Christians. Probably, as the Portuguese assert, they were but little better than heathen. The Portuguese built many churches there, and though many which had fallen into decay were rebuilt by the Dutch, yet on the whole, as commerce was the chief object of this people, and as the English allowed the free exercise of all religions, Christianity, of any kind, under the Dutch and English rule, became nearly extinct.

Near Batticotta, where Messrs. Richards and Meigs were stationed, were the ruins of a fine church and also of a dwelling house, which could be repaired and used for the mission. Until the buildings should be in readiness, Mr. Richards began his studies in Jaffnapatam, where a temporary residence was obtained. He was, however, greatly embarrassed in the prosecution of his work by a severe inflammation of the eyes, which incapacitated him for study. The means used for the eyes proved unfavorable to his general health and, probably, brought on the pulmonary disease which finally ended his life. But though his studies were interrupted he was enabled to preach occasionally to the natives through an interpreter, and made himself useful to the mission by his medical knowledge. Being compelled to cease from all kinds of labor in 1817, he found some relief by a stay of a few months at Colombo; but subsequently it was thought desirable that he and one of his colleagues, Mr. Warren, who was also in poor health, should go to the Cape of Good Hope. They were granted free passage in a government transport, and, at first, the weather being favorable, their health improved. But when in sight of land they were driven out to sea by boisterous weather, and after being exposed for a fortnight to the fury of the tempests, they arrived at Cape Town with severe colds and exhausted strength. Mr. Warren survived the voyage but a few

weeks, dying August 11. It was thought by some that he had been associated with Richards, Mills, and Hall in Williams College, with them had consecrated himself to the work of foreign missions, and had taken a dismission to Middlebury College for the purpose of kindling there a zeal for the cause of missions. Richards and Warren had enjoyed the happiness of laboring together for a brief time in the same foreign field. Warren was called from this life in South Africa but a few weeks after Mills, who died soon after leaving the Dark Continent for America.

For some time the health of Mr. Richards showed improvement at the Cape, but a hemorrhage so reduced his strength that he entirely lost his voice. He returned to Jaffnapatam in November, and became so exhausted by the part of the journey which was by land, that he and his brethren supposed he was near to death, but in the following summer he had so far recovered as to be able to visit the mission schools and occasionally to impart religious instruction through an interpreter. For a year more he was enabled to render himself highly useful to the mission by his active labors and wise counsels. Overtasking his powers, however, particularly by the fatigue of medical attendance which devolved much on him, he fell again into a decline from which he was destined never to recover. But while his period of service was drawing to a close he had the satisfaction of seeing some of the success of the mission,—the whole number of native converts in church fellowship at the close of the year 1821 being fifteen, among these six pupils in the girls' boarding-school. He continued to decline till near the end of June, when began a period of acute sufferings which he endured to the end, not only patiently, but even with gratitude. His sufferings seemed to increase his mental activity, while his faith became stronger and his views of the divine character higher and

more consoling. When he was near the end he called for his only son, James, and taking him by the hand, said: "My son, your papa is dying. He will very soon be dead. Thou, my son, remember these things: Be a good boy; obey your mamma; and love Jesus Christ. Now remember these, my son." Soon after he became speechless and in a few moments more fell asleep. He died August 3, 1822, in the thirty-ninth year of his age.

A suitable monument erected at his grave bears an inscription in English and also one in Tamil. The English inscription is as follows:

"In memory of
The Rev. JAMES RICHARDS, A.M.
American Missionary
Who died August 3, 1822;
Aged 38 years.
One of the first projectors of American Missions,
He gave himself first to Christ,
And then to the Heathen.
A Physician both to the soul and body.
He was
In health, laborious,
In sickness, patient,
In death, triumphant;
He is not, for God took him."

Rev. Dr. Daniel Poor, who was associated with Mr. Richards in the mission at Ceylon, and who was with him in his last hours, thus describes him: "In regard to his personal appearance, Mr. Richards may have been about five feet eight inches in height; but being of a slender frame, or rather the reverse of being a corpulent man, he was in appearance rather tall. He was of a sandy complexion, and his countenance was a fair in-

dex to the man—though cheerful, yet mild, grave, and prepossessing. His manner of preaching was plain, didactic, and pointed, evincing an earnest and devoted spirit rather than very remarkable talents. In this connection, however, it is to be remembered that he attained to a good degree of respectability in two professions, theological and medical, in the time usually allotted to one."

Though, on account of his ill health, he was prevented from preaching to any great extent, yet he used his strength to its utmost, and in this respect he may be called a laborious missionary. His patience under suffering, his faith amid trials, his habitual cheerfulness and resignation to the divine will under affliction, his lively interest in every thing that related to the cause of Christ;—these and many other graces of a kindred nature, reflect honor upon himself and upon the cause to which he was devoted. His associates spoke of his great usefulness as a friend and counsellor, as a companion and fellow laborer, and regarded the example of his life as a rich legacy.

The following stanza from a poem composed by William Tappan on the occasion of the death of Mr. Richards may fittingly find a place here:

"Isle of the beauteous Indian deep!
Land of the goalless pagan's shrine!
Weep, in your groves of odor weep,
Sigh mid the olive and the vine;
Haste, Ceylonese! and bring
Your tribute to the dead;
Your choicest chaplets fling
Upon the martyr's bed."

Mr. Richards received the degree of Master of Arts from his Alma Mater, and Doctor of Medicine from the University of Pennsylvania.

He was married on May 31, 1815, to Sarah Bard-

well of Goshen, Massachusetts, a sister of Rev. Horatio Bardwell, D.D., sometime a missionary in India. She married for her second husband Rev. Joseph Knight, an English missionary, in Southern India, September 17, 1823, and died at Nellore, April 26, 1825.

There were born to Mr. Richards two children. Three grandchildren are now living: Miss Clara Richards Boynton; Miss Emily Symmes Richards; and James Symmes Richards.

CLASS OF 1810

Luther Rice, son of Captain Amos and Sara Rice, was born in Northboro, Worcester County, Massachusetts, March 25, 1783. The grandfather, Jacob Rice, was one of the early settlers of the town. The father had engaged in the struggles of the Revolutionary War and had essentially aided in securing the independence of the United States. He was a man of strong intellect, but with a limited education, and habits acquired in camp life seemed to have been unfavorable to his future usefulness, although he was nominally connected with the Congregational Church.

The mother of Luther is described as an extraordinary woman. She had a vigorous and clear mind, which, with the advantages of a common school education, her subsequent application had greatly improved. She took great pains to impart religious knowledge to the son, who, from earliest childhood, was made familiar with the Scriptures, and was regularly taught portions of the Westminster Catechism. These influences, combined with those of a pious aunt, produced serious impressions in the boy when not more than four years of age. These early advantages he regarded as among the most efficient instrumentalities ordered of God in his subsequent religious experiences and conversion.

It was in his eighteenth year that he professed religion, and his union with the church took place March 14, 1802.

As to his natural characteristics, it is said that as a child he was quick in his perceptions, docile in spirit, and amiable in manners. In school he was greatly beloved by his classmates, and gave promise of future greatness by his aptitude and diligence in study. It was, however, two or three years from the time he joined the church that he began to think of devoting himself to the Christian ministry. Up to this time he had labored on the farm and had fondly desired to remain there caring for his parents while they should live. The opposition of the father to the son's active Christian life was the immediate occasion of his change of plans. The idea of obtaining a college education having been suggested to him by a minister of a neighboring town, he entered Leicester Academy, where he spent three years in pursuing his preparatory studies. To assist in defraying his expenses, he devoted some time in teaching a day school at Paxton, Massachusetts, and conducting a singing class at night. He joined the Sophomore class in Williams in October, 1807, defraying a part of his college expenses by teaching school in vacation. He was fortunate in having as college mates Gordon Hall, Samuel J. Mills, and James Richards. He was a member of the Philotechnian Society and of the Mills Theological Society. His college course was marked by diligence and success in study, by uniform activity in the Lord's service, and by growth in Christian character. The desire which he felt for the salvation of sinners before he left his father's house was cherished throughout his college course. In a letter written to his brother soon after graduation he advocated the claims of the Massachusetts Home Missionary Society, having in mind the object of collecting

funds for the moral and spiritual improvement of the Indians of our country. His success as a student is evidenced by his having a part in the Commencement exercises, when he delivered a poem, his subject being "On Man." In the middle of his Senior year, by the concurrence and recommendation of the president of the college, he had joined the class at Andover Theological Seminary which had recently been established. A few weeks after graduation from college he was licensed to preach by the Mountain Association, Berkshire County, Massachusetts.

Rice had been one of the original five signers of the Constitution of the Society of "Brethren," which had been formed at Williams, and when the society was introduced into the seminary the first item in the book of records, now preserved in the library at Andover, notes the election of Rice as President. When, in 1911, there was organized in the seminary the "Society of Inquiry on the Subject of Missions," Rice became one of the Prudential Committee. And though his name was left off, lest the number of names should prejudice their cause, he was one of the six who prepared for the General Association of Massachusetts the petition which resulted in the formation of the American Board. On February 6, 1812, he was one of the five, the others being Hall, Judson, Newell, and Nott, who were ordained at Salem as the first missionaries of the new Board. A few days later, February 18, 1812, Mr. Rice, with Mr. Hall and Mr. and Mrs. Nott, sailed from Philadelphia for Calcutta; while Messrs. Judson and Newell, with their wives, sailed from Salem for the same port. It was on this long voyage, of six months, across the ocean that Messrs. Rice and Judson, though in different vessels, on the reëxamination of the subject of baptism, reached the conviction that the views of the Baptists were scriptural. They were subsequently baptized,

though at different times and in different places, Mr. Rice being baptized on November 1, 1812, in the chapel at Serampur by the Rev. William Ward of the English Baptist Mission, while Mr. and Mrs. Judson had been baptized on the first Lord's day in September of the same year by Dr. Carey. Though no one could impugn the motives of the two brethren for their action, yet this change of views was a "trying event" to the other missionaries. Messrs. Rice and Judson promptly wrote of their decision to the Corresponding Secretary and withdrew themselves from under the instructions of the Board.

Among the first trials they were called to endure in the foreign field was the stern opposition of the English authorities in Calcutta. At first a peremptory order was issued that the missionaries should be sent back to America. After various delays it was finally decided to allow them to go to the Isle of France. On arriving there it was decided that Mr. Rice should return to this country, partly on account of his declining health, but especially for the purpose of arousing the Baptist churches to an effort in behalf of the pagan nations. One object being to reconnoiter South America as a missionary field, he sailed in March, 1813, for St. Salvador, where he arrived on the 4th of May. Remaining here something over two months, he sailed for New York July 17. On his arrival, in September, he immediately addressed himself to the object of his mission with great zeal, and with a good degree of success. Numerous missionary societies were formed chiefly by his individual efforts, and in the spring of 1814 was organized the "Baptist Board of Foreign Missions for the United States." Subsequently the constitution was so changed as to provide for the establishment of a classical and theological seminary for the education of young men, especially for the ministry. While

Messrs. Rice and Judson were appointed by the Triennial Convention as their missionaries, it was deemed expedient that Mr. Rice should remain in the United States to give increased efficiency to the action of the churches in favor of the mission. He had already been engaged in this work for nearly a year, during which time he had organized twenty-five new missionary societies, besides directing to foreign missions the efforts and contributions of many societies which had existed before. The sort of work in which he had become engaged and which he was destined to follow through the rest of his life, involved travelling many thousand miles, mostly through the South. Some idea of the multiplied privations and toils of Mr. Rice in this kind of work may be gained from a letter written to his brother, dated October 29, 1816. "The 25th of July," he writes, "I left Philadelphia, and arrived in Warrenton, North Carolina, on the evening of Friday, 2nd August, at least 370 miles. After attending the North Carolina general meeting of correspondence, near that place, I took stage on the night of Monday, about midnight, having been occupied after meeting, till that hour, in writing, without going to bed, and about two o'clock, on Wednesday morning, arrived again in Richmond, Virginia, more than 100 miles from Warrenton. In the evening of the same day, preached in Richmond, wrote twenty-one letters on Thursday, besides doing some other necessary business, and at three o'clock, on Friday morning, left that city, and preached in the evening of the same day in Goochland County, forty miles from Richmond. At a yearly meeting, same place, preached again on Saturday at twelve o'clock, and on the Sabbath, that is, the next day, was with the Appomattox Association; preaching in Prince Edward County, about sixty miles from where I was in Goochland County." In closing his report for

1817, he writes: "Since the date of my letter of the 19th of June, 1816, I have travelled 6600 miles in populous and in dreary portions of country—through wilderness and over rivers—across mountains and valleys —in heat and cold—by day and by night—in weariness and painfulness, and fastings, and loneliness; but not a moment has been lost for want of health; no painful calamity has fallen to my lot; no peril has closed upon me; nor has fear been permitted to prey on my spirits; nor even inquietude to disturb my peace."

About this time, however, in addition to the prosecution of his regular agency, he assumed duties and responsibilities which brought upon him serious illness and, for a time, cast a shadow upon his reputation. For some time he, with other prominent men in the denomination, had felt the need of improving the intellectual standing of the Baptist ministry, and a school to further this object had been established in Philadelphia. It was owing largely to his influence that the "General Missionary Convention of the Baptist Denominations in the United States," in 1820, decided to establish in Washington a college and theological institution. This institution became Columbian College, of which Mr. Rice became the Treasurer and Financial Agent. It was in discharge of his duties at the college that his affairs became involved in inextricable confusion and he was subjected to the severest criticism. Very much might be written about this phase of Mr. Rice's life, but it may be said in brief that while he was guilty of error, the error was one of judgment and not such as to impugn the integrity of his motives. He was not sufficiently cautious in the pecuniary management of the institution and was too sanguine in the manner of conducting his agency in its behalf. It is the judgment of his biographer that as a financier Mr. Rice certainly did not excel, and that he ought to have had

nothing to do with the management of the institution. Professor William Gamwell, in his "History of American Baptist Missions," has called attention to the peculiar fault in Mr. Rice's character, while giving high appreciation to the greatness of the work accomplished by him. Professor Gamwell writes of him that he "had every quality essential to the discharge of a great executive office, excepting discretion alone,—that one without which knowledge and piety, and zeal the most disinterested, are clearly unavailing. . . . Yet, notwithstanding his imperfections and errors—and these had their origin in a too ardent and unrestrained imagination—his name deserves to be enrolled among the ablest and most devoted of the founders of our American missions, for he accomplished a work which no one of his contemporaries could have possibly achieved."

Mr. Rice resigned as general agent and treasurer of the institution, though he continued to collect funds for it without being expected to exercise any control in their disbursement. In the midst of all the painful disappointments in regard to the college, Mr. Rice retained his confidence that its rescue would be effected. To this rescue he devoted the most of his energies for the remainder of his life. In the midst of the embarrassments which he shared with the college, he could write a friend: "*The proper collegiate education of young ministers* is, with me, the essential and paramount object of all my exertions." It is pleasing to relate that after the excitement caused by the embarrassments of the college had passed away, a more kindly feeling towards Mr. Rice began to appear, and many who had harshly criticized him viewed him with more friendly feelings, being touched by the humility manifest in his letters, which always abounded in expressions of tenderness and Christian love.

During the last years of his life Mr. Rice suffered

much from painful disease. He had never fully recovered from the shock his constitution received during his residence in India, where he suffered with almost continuous affections of the liver. With this predisposition to disease, the almost unexampled toils which he endured in the prosecution of his mission and college agencies contributed to the early breaking down of his physical powers. A person less devoted and of less heroic mould could not have endured the long journeys he took, in which he was subject to hunger and cold, to sleepless nights, and perpetual weariness. During these years of physical weakness, in addition to his efforts in raising money for the college, he was much of the time engaged in preaching, and in various ways was laboring for the advancement of the Baptist cause in Washington, where he sought to bring about a revival of pure and undefiled religion.

Although he had been much of an invalid for many months, his final sickness came suddenly when he was on a journey to the South. He died after a short illness in Edgefield District, South Carolina, on the 25th of September, 1846. He was buried near Pine Pleasant Baptist Meeting House. A large marble slab was placed over his grave by the South Carolina Baptist Convention. The following is part of the memorial inscription:

"Luther Rice

With a portly person and commanding presence,
Combined a strong and brilliant intellect.
As a theologian he was orthodox;
A scholar, his education was liberal.
He was an eloquent and powerful preacher;
A self-denying and indefatigable philanthropist.
His frailties with his dust are entombed;
And, upon the walls of Zion, his virtues engraven."

It is, of course, idle to speculate, as some have done, whether Mr. Rice might not have spent a more useful life had he returned to the missionary service in India, as he at one time planned and as his friend, Judson, strongly urged him to do. As it was, he accomplished a great work for the Baptist denomination in America, and for the cause of foreign missions. Probably no man of his time did so much as he did to unify the denomination, to inspire it with zeal for mission work, and to improve the intellectual standing of its ministry. His success in these respects was due largely to his ability as a speaker. He was particularly eminent as a preacher. He was disposed to emphasize rather strongly, perhaps, the doctrines of divine decrees, especially that of divine sovereignty. He was especially familiar with the Scriptures, it being his plan to read the Bible through, systematically, once a year, and so his discourses were largely scriptural. His sermons, though studied, were not written, and though he rode habitually from place to place, he did not repeat the same sermons. As a speaker he was natural, earnest, and self-possessed. It was said of him that his whole demeanor in the pulpit was that of an honest man and a sincere Christian. Dr. James B. Taylor, his biographer, wrote of him: "As a preacher of righteousness he has been rarely excelled. By nature he was endowed with many of the essential attributes of an effective speaker. His voice was clear and melodious. His appearance was highly prepossessing. Above the ordinary height, with a robust and perfectly erect form, there was at once produced on the mind of the beholder a most favorable impression. The moment he began to speak, attention was aroused, and uniformly the interest thus awakened was kept up throughout the service. The clearness of his conception, the accuracy and force of his language, and the solemn dignity of his manner, all contributed to

render him one of the most interesting public speakers of our land." Another who knew him intimately also wrote: "How vividly does this attempt to recall one I so much revered, bring his person, and voice, and whole manner and bearing before my mind! I seem to see him rising in the pulpit, not less than six feet in height —rather portly but not corpulent,—his small but pleasant eyes passing over the assembly, as with great deliberation, and perfect self-possession, and a voice reaching distinctly the remotest hearer, he proceeds to illustrate and impress his subject, not unfrequently making appeals, characterized by a subduing pathos."

That he was recognized as a man of superior talent was evidenced by the fact that in 1815 he was elected to the presidency of Transylvania University, Kentucky, and in 1832 to the presidency of Georgetown College, in the same state. By his refusal of both of these positions was exhibited a striking characteristic of the man, his disinterestedness. Other marked traits were his humility and his spirit of forgiveness which he showed even towards his bitterest enemies. These characteristics accord perfectly with his reputation as a man of prayer. In his diary, he once wrote: "My seasons of prayer are seven in twenty-four hours; at day-break, midday, evening twilight, bedtime, between bedtime and day-break, *private;* before breakfast and after supper, *in the family.*

Mr. Rice was never married. It is not known that, besides letters, he left any published writings. It is said that during his voyage from India to this country, he prepared a treatise on the subject of baptism, in a series of letters to his brother.

A memoir of him was prepared by James B. Taylor, and published in Baltimore in 1840.

JOHN SEWARD, one of the signers of the Constitution of the first Foreign Missionary Society formed in this country, was a native of Granville, Massachusetts, where he was born January 11, 1784. He was a son of John Seward, who was, possibly, one of the original settlers of the town. He fitted for college under the tuition of Rev. Timothy Mather Cooley, D.D. (Yale 1792), and entered college in the second term of Sophomore year. Among his classmates were Justin Edwards, Daniel Kellogg, and Luther Rice. In college he was a member of the Philotechnian Society.

Besides Mr. Seward, the other original signers of the Constitution of this Foreign Missionary Society, called the "Brethren," were Samuel J. Mills, Ezra Fisk, who was the first President of the Society, James Richards, and Luther Rice. One of the articles of the Constitution enjoined the exercise of the utmost care in admitting new members, and no one was to be admitted who was under any engagement of any kind which should be incompatible with going on a mission to the heathen. Mills seems to have been particularly strenuous about this requirement, and after he went to Andover, wrote an urgent letter about it to Seward. The following extract is from that letter, which is one of two autograph letters of Mills preserved in the college library. The letter is dated Divinity College, Andover, March 20, 1810. Mills had quoted one of the commands of the Society of Illuminati, and then continued: "Let us be more cautious in the admission of members than ever the Illuminati. We shall do well to examine their every look, their every action, above all see that they are possessed of ardent piety. Let them take hold, as it were, of the Angel of the Covenant. Let their souls go out to God in fervent supplications that the heathen might be given to Jesus Christ as an inheritance."

After graduation Seward studied theology with Rev. Ebenezer Porter, D.D. (Dartmouth 1792), of Washington, Connecticut. He was licensed to preach at New Preston, Connecticut, June 5, 1811. Receiving a commission to labor as a missionary on the Western Reserve, he was ordained as an evangelist by the Hartford North Connecticut Association, in West Hartford, September 25, 1811. On the 28th of the same month he started for Ohio on horseback, and after a journey of three weeks reached Conneaut, where he spent his first Sabbath on the field of his future labors. On August 5, 1812, he was installed pastor of an infant church in Aurora, Portage County, Ohio, where he remained in a happy and successful ministry, till 1884. While James Richards and Luther Rice, two other signers of the Constitution of the first Foreign Missionary Society, became foreign missionaries, Seward was advised to engage in home missionary work, which at that time called for about as much heroism as the foreign field does to-day. A large part of his earlier ministry was devoted to missionary labor, in all parts of the Western Reserve, where he became a devoted and successful home missionary. In the spring of 1844, he was dismissed, at his own request, from the church in Aurora, and at once commenced preaching in Solon, Cuyahoga County, New York, where he was installed October 7, 1845. After laboring here with acceptance for about fifteen years, he retired from the ministry, and spent the remainder of his life at Tallmadge, Ohio, where he died January 24, 1873, aged 89.

CLASS OF 1812

Alfred Wright, son of Josiah and Temperance Wright, was born in Columbia, Tolland County, Connecticut, March 1, 1788. Both of the parents were professors of religion. With a family of eleven children,

the father, who had only a small estate, was not able to support the son at school, and employed him on the farm till he was about seventeen years of age. Although in feeble health, with his father's consent he resolved to obtain an education, mainly by his own efforts. He fitted for college mostly at Bacon Academy, in Colchester, Connecticut, defraying his expenses by occasionally teaching. He entered college in an advanced class in May, 1810. He became a member of the Philotechnian Society, and of the Mills Theological Society. It was his original intention to study medicine, but being hopefully converted during a revival in college in the spring of 1812, he determined to study theology. After graduation he was for some time principal of the academy in Hadley, Massachusetts, and while there he united with the church under the care of the Rev. Dr. Woodbridge. In November, 1813, he entered the theological seminary at Andover, and there he felt called to engage in the work of missions. In the fall of 1814 he accepted the appointment of tutor in his Alma Mater, hoping to have much leisure for the study of languages and thus to become better fitted for his duties as a missionary. Soon after entering upon the duties of the tutorship, his health completely failed, and in 1815 he went to Raleigh, North Carolina, where he spent three years. His health being partially restored, he engaged as principal of a female academy, 1817-19, and at the same time did a good deal to improve the condition of the negroes.

On December 17, 1819, he was ordained as an evangelist, in Charleston, South Carolina, in company with Mr. Jonas King (Williams 1816), and soon after he received an appointment from the American Board to labor as a missionary among the Choctaw Indians. In the spring of 1820 he returned to New England, and, having visited his old home on May 10, he took leave of

the Corresponding Secretary of the Board at Salem, Massachusetts, and proceeded on horseback, circuitously, for the purposes of agency, through New York, Pennsylvania, Ohio, Kentucky, and Tennessee, to Eliot, where he arrived in December, to assist Rev. Mr. Kingsbury in the Choctaw Mission. He labored successively at the stations of Eliot, Mayhew, and Goshen, till 1831, when the missionary operations were interrupted by the removal of the Indians to their new country, which lay between the Arkansas and Red rivers, and west of the territory of Arkansas.

He now revisited New England and remained north during the summer, and returning to the South in December, he proceeded, with his associate, Mr. Loring S. Williams, to the new Choctaw territory, to commence a mission there. He reached Little Rock, February 18, 1832, where he was detained by a severe illness till late in August, when he proceeded to his field of labor. The new station which he occupied here he named Wheelock, in memory of the president of Dartmouth College. He at once established a church of thirty-seven members, and soon organized Sunday and day schools.

For more than thirty years he labored, with almost unremitting success, among the Choctaws, until his death at Wheelock, Arkansas, March 31, 1853. He established several churches and numerous schools, sometimes having as many as six different preaching places, and gathering in the schools as many as 400 pupils. In a boarding school which he established, the studies were of quite advanced grade. As he was possessed of considerable medical knowledge, his labors were greatly increased by prescribing for the sick.

He also rendered an important service to the mission by his publication of books in the Choctaw language. As early as 1827 he commenced the prepara-

tion of these books, which were afterward published,—a "Choctaw Instructor," "Selections from the Gospels of Luke and John," and a translation of the history of Joseph. Subsequently he translated some of the books of the Old Testament and Gallaudet's "Sacred Biography."

His letters published in the *Missionary Herald* speak repeatedly of revivals and additions to the church. In the *Herald* for 1828 he gave a long and most interesting account of the religious opinions and traditions of the Choctaws.

These multifarious and taxing labors were performed by him while suffering from a complication of diseases. It was said of him that he was "never without pain, and for twenty years unable to walk more than a few rods, or raise with his hands more than a few pounds' weight without bringing on severe distress, from heart disease." As an illustration of his marked fidelity to duty, it was told of him that "after a long day's ride of ten hours, staying at a miserable hut, wearied and sick, he would call all the family together, read a chapter in the Bible by firelight, sing a hymn from memory, and offer a prayer." Well might it be said of him that few ministers of Christ have labored more faithfully or successfully. He was eminently a man of prayer, and herein lay the secret of his success.

A sermon commemorative of the character and labors of Mr. Wright was preached by his colleague, Rev. Mr. Kingsbury, from the text, "He being dead, yet speaketh." After speaking of Mr. Wright as a man of prayer and of his piety as of a high order, Mr. Kingsbury enumerated as the distinguishing traits of his character self-government, modesty, kindness of manner, and dignity of deportment, saying, in addition, that he spent his life, not in seeking his own advantage, but in doing good to others.

Mr. Wright was married at Charleston, South Carolina, March 23, 1825, to Miss Harriet Bunce, daughter of Jared Bunce, Esq., of Philadelphia. Mrs. Wright survived her husband, and continued work in the mission until June 5, 1855, when she was released from the services of the Board. She died at Lake City, Florida, November, 1862.

CLASS OF 1813

Elisha Pope Swift was born in Williamstown, Massachusetts, August 12, 1792. He was the son of Rev. Seth and Lucy (Elliot) Swift, and grandson of Jireh and Abigail Swift, and of Nathan and Clarina Elliot, of Kent, Connecticut. On his mother's side his great-grandfather was Rev. Jared Eliot (Yale 1706), and his great-grandmother was a sister of Governor Matthew Griswold of Connecticut. His mother was a lineal descendant of the famous Puritan missionary, Rev. John Eliot. His uncle, Rev. Job Swift, was graduated at Yale in 1765, was a trustee of Dartmouth College from 1788 to 1801, of Williams College from 1794 to 1802, and of Middlebury College from 1802 until his death, and received the honorary degree of Doctor of Divinity from Williams in 1803. Rev. Seth Swift, the father of the subject of this sketch, was graduated at Yale in 1774, and on May 26, 1779, was ordained pastor of the Congregational Church in Williamstown, Massachusetts, which position he held for a period of nearly twenty-eight years, until the time of his death in 1807. He was one of the original trustees of Williams College and held this office until his death. The inscription on his gravestone describes him as "possessing an amiable temper, strong mental powers, and all the Christian virtues." Ebenezer Kellogg (Yale 1810), who was Professor of Ancient Lan-

guages in Williams from 1815 to 1844, describes him as "a little above the middle stature, with a strong frame, and large features; not at all studious of the graces of dress, manners or conversation, warm and open in his temper, evangelical in his religious views, serious in the general tone of his intercourse with his people, zealous in the labors of the ministry, decided in his opinions, and prudent and energetic in his measures." Two of his sons were graduated here, in 1804 and 1813, respectively, and became ministers of the gospel. One daughter married Rev. Sylvester Selden (Williams 1807).

Elisha Pope Swift entered college as a Sophomore and had among his classmates William Cullen Bryant and Charles Frederic Sedgwick. He was a member of the Mills Theological Society, and of the Philotechnian Society, of which he was one of the presidents. At graduation he held a disputation with his classmate, Martin L. Stow, on the question, "Have the Arts and Sciences contributed more than the Christian Religion to the Cause of Civil Liberty?"

In July of his Senior year he made a profession of religion at Stockbridge, Massachusetts, and united with the church of which his brother, Rev. Ephraim G. Swift (Williams 1804), was colleague pastor. He completed his theological course at Princeton in 1816. Very soon after his uniting with the church he seems to have taken a very active part in the movements then in progress with reference to the foreign mission work. In a paper discovered since his death, and written during his connection with the seminary, he gives expression to the great anxiety he felt in view of acting as an ambassador of Jesus Christ, and especially in prospect of going to Eastern Asia to make known the gospel to the heathen. On September 3, 1817, he, along with three others, was ordained a foreign missionary, the sermon on the occasion being preached by Rev. Lyman

Beecher, D.D. (Yale 1797). From November, 1817, to March, 1818, he was engaged in a missionary agency, under the direction of the American Board, the Rev. Dr. Worcester being at that time its Secretary. Mr. Swift's special work was collecting funds and awakening the people to the claims of the missionary enterprise through Ohio, Indiana, Kentucky, Virginia, and some other States. He seems to have been prevented from going abroad by the serious and long continued illness of his wife's mother. But the missionary spirit never forsook him, and it appeared afterward that the descendant of John Eliot had been kept at home, as Samuel J. Mills had been, that he might impart to the church some of the fire that burned in himself. It is because of the work which he did for the cause of missions, especially as Foreign Secretary of the Presbyterian Board, that a sketch of him is given in this volume. He began his labors October 26, 1818, in Dover and Milford, Delaware, where he spent a year. In 1819, he received and accepted an invitation to become pastor of the Second Presbyterian Church of Pittsburgh, Pennsylvania, and was installed on November 5 by a committee of the Presbytery of Redstone. In 1822 he made a missionary tour among the Indians on the Maumee, in company with the Rev. Michael Law, at that time pastor of Montour, who died before his return.

Mr. Swift was among the very first to advocate the establishment of the Western Foreign Missionary Society by the Synod of Pittsburgh, from which sprang the Board of Foreign Missions of the Presbyterian Church. Though he was tenderly attached to his people, and was greatly loved by them in turn, he consented to resign his pastorate that he might devote himself to the new enterprise. He entered upon his labors as Secretary of the Western Foreign Missionary Society, March 1, 1833. By the energy and enthusiasm with which he

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DR. JONAS KING
Beirut, 1822–1825

engaged in this new enterprise, he gave it an impulse that was felt throughout the Presbyterian Church of this country, among the Indians of the West, and in Asia and Africa. He was ready at all times to advocate with his remarkable power every good cause, but, as was said of him, "the very mention of foreign missions fired his soul with quenchless ardor and made his voice the sound of a trumpet calling to conflict and victory." His name will remain indissolubly connected with the history of the work done by the Presbyterian Church in the foreign field.

On October 9, 1835, he was installed pastor of the First Presbyterian Church, Allegheny, Pennsylvania, which position he held until the day of his death, April 3, 1865, in the 73d year of his age.

He was for a short time professor in the Western University of Pennsylvania, and was also closely identified with the origin and growth of the Western Theological Seminary, in which he was, for a time, one of its instructors, and at the time of his death President of its Board of Trustees. He took the deepest interest in the young men of that institution, ever ready to give them counsel and help, and was regarded by them with the greatest veneration and affection.

He received the honorary degree of Doctor of Divinity from Jefferson College in 1837.

The family of Dr. Swift was eminently a ministerial one. His father and an older brother were Congregational ministers; two of his sons and a son-in-law were Presbyterian ministers; and two grandsons, sons of his son-in-law, also entered the ministry.

CLASS OF 1816

Jonas King, born in Hawley, Massachusetts, July 29, 1792, was the son of Jonas and Abigail (Leonard)

King, and grandson of Thomas and Abigail (Warriner) King. He was the son of pious parents, the father, who was a farmer, being noted for his love of the Sacred Scriptures and rigid adherence to their teachings. Under his instruction, Jonas read the Bible through between the ages of four and six and, after that, once a year to the age of sixteen. He was converted at the age of fifteen. He was eager to learn, but his parents were in humble circumstances, and consequently unable to give him a college education. He is said to have learned English grammar while hoeing corn. He read the twelve books of the Æneid in two months and the New Testament in Greek in six weeks. The story is told how, when fifteen years old, he tramped one cold December morning to Plainfield, Massachusetts, where William H. Maynard, who subsequently (1810) graduated from Williams College, was teaching school. On his arrival at the school-house, Mr. Maynard found the boy already there, and learned from him that he had come to consult the teacher as to how he might obtain an education. Mr. Maynard found that the boy had no acquaintances or friends who could aid him, and discovered that while young King showed no unusual brilliancy he was possessed of good sense and a resolute purpose. The result of the interview was that Mr. Maynard made arrangements for having him board in the family with himself, the lad paying his way by manual labor. He made good progress in his studies and after a time continued his further preparation for college with Rev. Moses Hallock of Plainfield. In college he earned his tuition by teaching school. Two of his classmates were Worthington Smith, who became President of the University of Vermont, and Stephen Taylor, who became a professor in the Union Theological Seminary of Virginia. Ebenezer Emerson, William Richards, and Emory Wash-

burne were among his college mates. He was a member of the Mills Theological Society and of the Philotechnian Society, of which he was one of the presidents. He was a superior scholar, graduating with Phi Beta Kappa rank. At Commencement, September 4, 1816, he had a Philosophical Oration, the subject of his address being "Caloric," and with eight others took part in a dialogue. After the completion of his college course, he entered Andover Theological Seminary, where he was graduated in 1819. On leaving the seminary he was employed as a home missionary for a short time in Massachusetts, and subsequently as a city missionary in Charleston, South Carolina, where, on December 17, 1819, he was ordained as an evangelist by the Congregational Association. For a year he was a missionary among the seamen and negroes, and in 1821 he was a resident licentiate at Andover Seminary.

While he was pursuing his regular course in the seminary his mind had been strongly drawn to foreign mission work and he was possessed with a desire to go to Europe to study the Arabic and then enter some foreign mission field that might be open,—among the Arabians, perhaps, or Persians. Having decided to study in Paris under the celebrated De Sacy, on the eve of his departure he was elected Professor of Oriental Languages in Amherst College. Being advised to accept this appointment, he sailed for Paris August 18, 1821. He had been engaged in his studies but a short time when he received a pressing invitation from Pliny Fisk, —Rev. Levi Parsons having died,—to join him in mission work in the Holy Land. It is an interesting coincidence that these three persons,—Fisk, King, and Parsons,—who were the first three American missionaries to be sent to Jerusalem, were born in what was then the same county, and within twenty-five miles of each other, in the same year (1792), and within thirty-five

days of the same time. It was of the so-called "mountain towns" of that same old county of Hampshire that the remark has been made that they "have furnished to the profession, and particularly to the ministry, a larger number of young men than almost any other section of the country, in proportion to their population." Not unnaturally have those elevated and comparatively rude regions of New England suggested to writers the Roman poet's description of ancient Numidia—*leonum arida nutrix.* In accordance with the request of Mr. Fisk, Mr. King offered his services to the American Board for three years, and friends in Europe having guaranteed his expenses, on September 30, 1822, he left Paris for Malta. The journal he kept during this journey glows with the zeal with which he entered upon his missionary life and shows how he obeyed the apostle's injunction to preach the gospel and be instant in season and out of season. He not only talked of the Christian life with his fellow travellers, but he preached and distributed Bibles and tracts among the people wherever he stopped. He was also alive to anything of historic interest in the places through which they passed. At one time he writes: "At five o'clock we arrived at Fontenay, where we dined. After dinner, I visited the old stone bridge, said to have been built in the time of Julius Cæsar. Near it stands a small house, said to have been erected at the same time. The stone columns in front of it bear marks of high antiquity. Here, said I, where Julius Cæsar brought war and desolation, I will endeavor to do something to promote the Kingdom of the Prince of Peace." When sailing out of Marseilles, and France, where he had spent an interesting year, was receding from view, his record is: "Land of science and of sin, of gaiety and pleasure! I bid thee farewell! . . . Thou hast within thy bosom all that can gratify genius, and taste, and sense. Oh,

when shall the spirit of Massillon rest upon thy priests! When shall the light of millennial glory dawn upon thy population! With fervent prayers for thy prosperity, I bid thee farewell."

From Malta, where he was joined by other missionaries, the journey lay to Alexandria, whence, after visiting Upper Egypt, the party went by way of the Desert to Jerusalem. An extract from the first letter written by Mr. King after his arrival tells of the sort of work in which the missionaries engaged and the promptness with which they began it: "Mr. Fisk and myself have taken lodgings on Mount Calvary, in one of the Greek convents called the 'Convent of the Archangel.' Mr. Wolff has taken lodgings with his brethren, the Jews, to whom he daily expounds Moses and the Prophets, 'persuading them concerning Jesus from morning till evening.' . . . Our situation here is tranquil, and our prospects as favorable as we could expect. Since our arrival we have sold about seventy, and given away about forty, New Testaments, besides between 500 and 600 tracts." The labors of the missionaries were not confined to Jerusalem, but extended throughout Palestine and Syria, and among not only Jews, but Mussulmans, Maronites, Greek and Roman Catholics, and others. Of course, as was to be expected, the missionaries encountered not only vigorous opposition but persecution from such a variety of religions, and sometimes they had to flee from the soldiers of pashas.

Mr. King's term of service having expired, on August 26, 1825, after three years of active and useful missionary labors, he left Syria for his return homeward. From 1822 to 1825, Mr. King and his associates, besides their preaching, teaching, and translating, had distributed nearly 4000 copies of the Scriptures, and about 20,000 tracts. On his leaving his field, Mr.

King wrote to his friends in Palestine and Syria a farewell letter, which was translated into Arabic and widely circulated. The letter, in which he states his reasons why he could not join the Roman Catholic Church, excited no little attention and, as will be seen, brought alarm to the hierarchy of every sect.

After leaving his field, he resided for some months in Smyrna, where he did much service for the Greeks and made good progress in the modern Greek language. After visiting Constantinople, where he was received with great kindness by several high Greek ecclesiastics, he returned, by way of France and England, to America, reaching home at the close of the summer of 1827. Soon after the annual meeting of the Board he made a tour as agent through the Southern and Middle States, which occupied him till April of the following year.

About this time the Ladies' Greek Committee of New York prepared a ship-load of food and clothing for the afflicted Greeks, and invited Mr. King to be their almoner and also their missionary to Greece. Resigning his professorship in Amherst and declining a call to Yale, he embarked from New York early in June, 1828, reaching Poros July 28. He visited many important places, relieving want, establishing schools, and preaching Christ. In this work he was favored by people, priests, and the President of Greece.

On July 22, 1829, he was married by Rev. Dr. Rufus Anderson, at Tenos, to Annetta Aspasia Mengous, a Smyrniote lady of influence, of Greek parentage, whose acquaintance he had formed years before, and who proved an efficient helper in his mission work. He and his wife at first opened a school for girls at Tenos, which, though opposed by officers of the Church, was on the whole successful. In the autumn of 1830, anticipating the evacuation of Athens by the Turks, Mr.

King visited that city and arranged for his future residence. In the spring of the next year, having resumed his connection with the Board, he removed to Athens, which now became his permanent home. Here he soon built a school-house in which he had services in Greek every Sunday till 1860. He established an "Evangelical Gymnasium," in which he gave religious instruction several times a week. He also formed a theological class of Greeks and Italians, some of whom subsequently held prominent positions in the Government.

In due time the hierarchy became alarmed and Dr. King was brought before the Areopagus charged with reviling the "mother of God" and the "holy images." His life was threatened and at one time a conspiracy of fifty men was formed against him. He was characterized as a hypocrite, impostor, deceiver, and a vessel of Satan. The case was decided against him in three successive courts. Then was to come a trial in the criminal court as to the truth of the charges and the infliction of punishment. The trial was to take place at Syra, but so great was the excitement that the king's attorney decided against its taking place on the day named. The British Ambassador offered Dr. King British protection in case of need. Though the whole subject rested for nearly a year, there was only a lull in the storm. In 1847 a series of articles appeared in the leading paper of Athens, called the *Age,* designed to excite prejudice against the missionary and to urge the people to stop the scandal of his preaching. By the advice of the king, made known through the Swedish Minister, Dr. King withdrew from the country for about a year, spending the time in Geneva and other European cities. He returned to Athens in June, 1848, and was cordially received by many of those who had formerly opposed him. After about three years of comparative quiet and when he began to be more en-

couraged in his work, occurred the first new outbreak of popular feeling, when evil-minded persons tried to break up a preaching service held at his own house. The unfurling of the American flag at his door dispersed the crowd. In May, 1851, he was called to appear before a judge to answer to the charge of proselyting. Other charges and other trials followed, with tumults that endangered his life. Though the final charge of reviling the dogmas of the Eastern Church was not proved, he was adjudged to be guilty, and condemned to fifteen days' imprisonment, to pay the costs of court, and then to be banished from the Kingdom of Greece. On the 9th of March when he entered the prison, where were 125 other prisoners crowded into eleven small rooms, he wrote: "My heart is not sorrowful, but full of joy. I consider this as one of the brightest days of my life. With my whole heart I thank the Lord Jesus Christ that I am counted worthy to suffer shame for his name, and for the truths which He has taught. . . . My principal petition to God, during all these days of excitement and triumph of the enemy, has been, that the name of the Lord may be glorified in me, and that the cause of truth may finally prevail." This petition was answered. Having appealed to the Areopagus, Dr. King was removed from prison after one day and the sentence of banishment was delayed by his protest in the name of the United States Government. The time had come for missionaries to be protected in their just rights and privileges. Daniel Webster was Secretary of State, and George P. Marsh, then Minister Resident at Constantinople, was ordered to proceed to Athens in a ship of war and inquire into the case. Mr. Marsh was instructed to communicate to the Government of Greece the decided opinion of the President of the United States "that Dr. King did not have a fair trial, and that consequently the sentence of

banishment ought immediately to be revoked." In due time the sentence of banishment was revoked. Another battle for religious freedom had been fought and won. Though occasionally the old enmity would appear, and though he was never entirely free from persecution, being cited once or twice to appear before the judicial authorities, and being once anathematized by the Holy Synod of Athens; yet a manifest change had taken place in public sentiment, and many who had bitterly opposed him became most cordial; and in May, 1864, the venerable missionary was invited by the new king to administer the Lord's Supper in the palace.

In this struggle with the Greek hierarchy, Dr. King's courage resembled that of Martin Luther, to whom he bore many strong resemblances, and whatever of national reformation occurred in Greece in later years must be attributed in no small degree to Dr. King's courage and firmness in his battle for freedom to worship God. Very fittingly might be applied to him the lines of Browning:

> "One who never turned his back but marched breast forward,
> Never doubted clouds would break,
> Never dreamed, though right were worsted, wrong would triumph,
> Held we fall to rise, are baffled to fight better,
> Sleep to wake."

In 1864, his health being much impaired, and requiring a change, Dr. King left Athens, with Mrs. King, in July of that year, and in the following month reached the United States, where they remained three years.

On their return to Greece in the autumn of 1867, Dr. King was happy in finding some of his former pupils engaged in work similar to his own. Among the pupils were Messrs. Kalopathakes and Constantine,

who had studied in the United States. Another pleasing event for him was the interview which had been arranged for him with the President of the "Holy Synod," —the very man who, in 1863, had signed the accusation against him. This interview was a striking illustration of the progress of public opinion, and well might the venerable missionary write of it: "A considerable degree of religious liberty has been gained, and a foundation has been laid, on which, I trust, will one day arise a beautiful structure."

Dr. King died at Athens on the 22nd of May, 1869, in the 77th year of his age.

The striking characteristics of Dr. King were those of the reformer. The battle he fought against bigotry and intolerance and on behalf of religious liberty, not only brought it about that, in Greece, "the Word of God is not bound," but that battle has given greater safety and greater freedom to all missionaries in all lands.

He was a thorough linguist, having studied eleven languages, and being able to speak five with fluency. His scholarship was recognized by Amherst and Yale in offering him professorships, and by Princeton in conferring upon him, in 1832, the degree of Doctor of Divinity.

His original works in Arabic, Greek, and French were ten in number, some of them being widely read and translated into other languages. He revised and carried through the press eleven other works. It has been estimated that he distributed 400,000 copies of Scripture portions, religious tracts, and schoolbooks in Greece and Turkey, besides what he scattered during his travels in other parts of Europe, and in Palestine, Syria, and Egypt. Through his instrumentality and that of his associates, a score of Greek men were liberally educated and more than 10,000 Greek youth re-

ceived instruction at the various mission schools in Greece and Turkey.

The journal which Dr. King kept of his travels and labors was published in the current numbers of the *Missionary Herald.* Besides the journal, numerous letters, and translations of several religious books into modern Greek, the following is a partial list of his published writings:

"Farewell Letter to his friends in Palestine and Syria" (1825); "Defence of Jonas King" (1845); "Exposition of an Apostolic Church" (1851); "Hermeneutics of the Sacred Scriptures" (1857); "Synoptical View of Palestine and Syria, with Additions" (1859); "Miscellaneous Works" (1859-60).

Rev. Dr. Prime wrote concerning him: "I was with him in the midst of his afflictions, when the sentence of banishment hung over him like the sword of Damocles suspended by a hair. He was calm, and resolute, and believing. I saw him and heard, with a throng of eager hearers at his feet listening to him, while he taught in the city of Athens, higher wisdom than Aristotle, with an earnestness and pathos that the orators of Greece had not surpassed. There he spent his long, laborious life. In a single year he distributed more than 700 copies of the Word of God. He published four volumes of his own works in their language. A generation and more passed away while he taught the way of life by Jesus Christ. One, and another, and another heard and believed. A reformation was begun there. They knew that a prophet was in the midst of them. He did his work, and has gone to his reward. His last words were, 'About the work of the Lord.' "

CLASS OF 1819

JOHN CLARK BRIGHAM was born in New Marlboro', Berkshire County, Massachusetts, February 28, 1794. He was in part fitted for college by the Rev. Jacob Catlin, D.D. (Yale 1784), who was for many years pastor of the Congregational Church in New Marlboro'. In college he had as classmates Gerard and William Allen Hallock, and William Richards, the missionary, all three of them from the "hill town" of Plainfield, Massachusetts. He became a member of the Mills Theological Society, and of the Philotechnian Society, of which he was one of the presidents. His name also appears in the list of members of the Philologian Society. He was a superior student, and at graduation he delivered the Salutatory Oration in Latin, while William Allen Hallock had the Valedictory. Brigham also took part with two others—Cyrus M. Lazell and Charles Dillingham—in a dialogue entitled "The Hermit, or Story of Manville." Subsequently the two classmates, Brigham and Hallock, who had been raised in neighboring towns, labored side by side for thirty-six years, one as the head of the American Bible Society, and the other as the head of the American Tract Society. On graduation from college Mr. Brigham entered the seminary at Andover, where he was graduated in 1822. The following year he was sent out by the American Board on an exploring tour to South America, setting sail from Boston on July 25, in company with Rev. Theophilus Parvin, recently from Princeton Seminary. They arrived at Buenos Ayres, October 24, and spent the remainder of the year in perfecting their knowledge of the Spanish language. Mr. Parvin engaged in teaching and preaching until September, 1825, when he returned to the United States to make arrangements for more extensive operations. Being honorably discharged, at his own request,

from the service of the Board, and receiving ordination in Philadelphia in January, 1820, he returned early in that year to Buenos Ayres, with press, printer, and teacher, and was appointed professor in the university there. Mr. Brigham left Buenos Ayres October 20, 1824, and, in accordance with the original design of the mission, crossed the continent to the Pacific. He examined into the state of the Araucanian Indians, visited Chili and Peru, and returned to the United States, through Mexico, arriving in New York in May, 1826. He sold and gave away many copies of the Scriptures, and by conversation with persons in various walks in life gathered much valuable information. An account of his tour, and of his experiences with robbers, was published in the *Missionary Herald.* One of the results of this tour was to turn the attention of the American Bible Society to Mexico, where, in the opinion of Mr. Brigham, in the whole republic, containing a population of 7,000,000, not more than 2000 Bibles had ever been distributed. On his return, Mr. Brigham was released, July 4, 1826, from the Board, and was appointed Assistant Secretary of the Bible Society, and in 1826 was made Secretary in full. As he was the first man to devote his whole time to the interests of the society, he may be regarded as its first secretary. On his assuming the office one wrote of him: "His extensive and thorough acquaintance with the operations of the Society, both domestic and foreign, and his long experience combined, render him a most valuable acquisition to the Bible cause. He is a gentleman of liberal and enlarged views. His constant and unremitting devotion to the interests of an institution so truly catholic and benevolent in its character, are of such a nature as to produce the most happy effect upon his mind and heart, so that "sectional prejudices and sectarian jealousies" can find no room for admission. His Christian

frankness and urbanity are just such as the friends of the Bible cause might expect from one whose relation to the Society gives him the greatest influence in the management of its concerns."

He was ordained October 10, 1832. For a period of thirty-six years, Mr. Brigham was the responsible agent and director of that important institution, and had a career of large success and usefulness. At his suggestion the Society attempted the great work of supplying every family in the United States with a copy of the Scriptures. He served the Society with rare fidelity and devoted himself to accomplishing the work for which it was organized with an intelligent and disinterested perseverance.

He died in Brooklyn, New York, August 10, 1862.

He received the honorary degree of Doctor of Divinity from Washington and Jefferson College in 1843.

William Richards, the seventh child and third son of James and Lydia (Shaw) Richards, was born at Plainfield, Massachusetts, August 22, 1793. He was a younger brother of James Richards, Jr., who graduated from Williams College in 1809, who had been one of the Men of the Haystack and who subsequently went as a missionary to Ceylon. His grandparents were Joseph and Sarah (Whitmarsh) Richards, and Captain Ebenezer and Ann (Molson) Shaw. The family is descended from William Richards, who came to Plymouth before 1633, and ultimately settled in Weymouth, Massachusetts.

The father was a farmer by occupation, but was also a teacher and held many public officers. His marked characteristics were honesty, executive ability, Christian character, and legal acuteness. The mother is described as a most excellent woman. The parents gave to their children the best of pious instruction.

At the age of fifteen, William became hopefully pious, and three years later he united with the church in his native place, under the care of the Rev. Moses Hallock. His desire to become a missionary was, probably, awakened by his older brother, who, about the time of his graduation, disclosed his plan for life to the younger brother.

William fitted for college, as his brother had done, under the instruction of his pastor, Mr. Hallock, and entered Williams as a Freshman in 1815. He had as classmates two sons of his pastor, Gerard and William Allen Hallock. In college he was a member of the Mills Theological Society, and also of the Philotechnian Literary Society, of which he was, for a time, president. His name also appears in the list of the Philologian Society. He was a superior student, graduating with Phi Beta Kappa rank. At Commencement he had a Philosophical Oration, the subject of his address being "The Nature and Effects of Dew."

In the sketch of James Richards attention has already been called to the large number of students whom Mr. Hallock fitted for college, and to the large percentage of ministers among them. It would be an interesting piece of research work to inquire how many professional men have been furnished to the country by Litchfield County, Connecticut, and the westernmost counties of Massachusetts. The claim has been made that, with the possible exception of New Hampshire, the so-called "hill towns" of Hampshire (from which the counties of Hampden and Franklin were separated) have furnished to the professions, and particularly to the ministry, a larger number of young men than almost any other section of the country, in proportion to their population. A goodly percentage of those of whom sketches are given in the earlier part of this volume came from the parts of Massachusetts and Connecticut

just mentioned. Much influence, doubtless, must be attributed to the location of Amherst and Williams Colleges, much also to such pastors of country churches as Moses Hallock, but much influence must be attributed to the rugged soil and mountain scenery of the hill towns where "no pent-up Utica contracts your powers," but where the wide sweep of the eye suggests to the mind the wider interests of the world at large.

After graduating in 1819, Mr. Richards pursued his theological studies at Andover. In February, 1822, the American Board having planned to reinforce the mission at the Sandwich Islands, which had been commenced the year before, Mr. Richards offered himself for that service and was accepted. He was ordained in New Haven, Connecticut, on September 12 of the same year, with two other missionaries, the Rev. Dr. Miller of the Princeton Theological Seminary preaching the sermon. On November 19 he, with his wife, embarked at New Haven with two other ordained missionaries, Artemas Bishop and Charles Samuel Stewart, their wives and four pious natives of the Sandwich Islands who had been educated in this country. On the evening before sailing, Mr. Richards preached a sermon from Isaiah LX, 9: "Surely the isles shall wait for me."

After a prosperous voyage of five months, during which their relations with the officers and crew were most harmonious, and Sunday services with Bible classes were maintained, they reached Honolulu on Sunday, April 27, 1823. The missionaries were most cordially welcomed, not only by their future associates, but by several chiefs of the island. Messrs. Richards and Stewart were assigned to the station in Lahaina, on the Island of Maui, and soon took up their residence there. The temporary arrangements for shelter were thus described by Mr. Richards: "We are living in

houses built by the heathen and presented to us. They are built in native style, and consist of posts driven into the ground, on which small poles are tied horizontally, and then long grass is fastened to the poles by strings which pass round each bundle. We have no floors, and no windows except holes cut through the thatching, which are closed by shutters without glass."

The importance of the Sandwich Islands had been recognized from the time of their first discovery by Captain Cook, in 1778. Lying as they do in a position convenient to be visited by whaling vessels and ships engaged in trade with China, the Islands became the residence of American merchants as early as the year 1786. The Islands are of volcanic formation, and among the rocky and barren mountains, some of great height, are valleys of great fertility. The climate is also agreeable.

A preparation for the work of the missionaries had been made by a series of remarkable events which clearly revealed a divine agency, and from the very first Mr. Richards found much to encourage his efforts. Kamehameha, a king of uncommon capacity, had availed himself of the advantages derived from intercourse with civilized nations. He had raised an army and created a navy, and several of his chiefs had acquired a knowledge of the English language. News came of the changes wrought in Tahiti by a new religion. Obookiah and others had received a Christian education in the United States. On the death of Kamehameha, who had exercised an uncontrolled despotism and upheld idolatry, his son, Liholiho, abolished the whole system of superstition, while an earnest desire was expressed for the arrival of missionaries. Even while some of these events were transpiring the first missionaries were on their way and arrived in March, 1820.

Soon after reaching his station, Mr. Richards

wrote: "The field for usefulness here is great; and I have never, for a moment since I arrived, had a single fear that my usefulness on these Islands will be limited by anything but my own imperfections. . . . It is enough for me, that in looking back I can see clearly that the finger of Providence pointed me to these Islands; and that in looking forward, I see some prospect of success and of lasting usefulness." As soon as he had acquired such a knowledge of the language as to be able to use it in giving religious instruction, he found many attentive hearers. In 1825 there was manifested a remarkable spirit of religious inquiry, and scarcely an hour of the day passed without his being interrupted by calls from persons seeking the way of eternal life. Sometimes he was even awakened at night to answer these anxious inquiries. In the midst of this interest he wrote: "As I was walking this evening, I heard the voice of prayer in six different houses, in the course of a few rods. I think there are now not less than fifty houses in Lahaina where the morning and evening sacrifice is regularly offered to the true God." Several houses of worship were erected, and about 800 persons were gathered in schools in different parts of the island.

The success of this religious awakening soon stirred up a spirit of resistance, and, shame to relate, the resistance came from the representatives of Christian nations. The purpose of the chiefs to put an end to licentiousness repeatedly brought the lives of the missionaries into peril at the hands of English and American sailors and officers. The attitude of France was scarcely less criminal in her attempt to force upon the islanders "French priests and French brandy." The heroic courage of Mr. Richards, supported by equal heroism in Mrs. Richards, along with the spirit and firmness of the natives, proved for a time an effectual security. But when there came back to the Islands the news that

Mr. Richards had reported in the United States the criminal conduct of English and American whalers, foreign residents, in retaliation, published slanderous accusations against the missionaries, which, of course, were entirely without foundation.

In 1828 there began a season of great religious interest, which continued for two or three years, and in 1830 the number of communicants amounted to 300. Although trials came to the missionaries from time to time from the action of a corrupt king, yet Christianity had gained such a hold upon the people that its progress could not be checked even by a king, until it had gained a triumph, the story of which forms one of the brightest pages in the history of modern missions. One of the most prominent agents in bringing about this glorious result was Mr. Richards.

In 1837, after fourteen years of labor, he made a visit to the United States, accompanied by his wife and the six oldest children. The health of himself and his wife made such a change desirable, and, furthermore, he wished to provide for the education of his children in this country. On his return to his post in the spring of 1838, the king and chiefs, who felt the need of reform in their government, asked Mr. Richards to become their teacher, chaplain, and interpreter. With the consent of the Board, he accepted this position, and though he resigned his appointment as missionary, the duties of which he had discharged with signal success for sixteen years, his labors among his own church and people were not remitted. That he might be better able to instruct the people in economic subjects, he translated about this time Dr. Wayland's Treatise on Political Economy. It was largely through his efforts that the old Feudal system was broken down and the people became an independent nation.

On the organization of a responsible government,

Mr. Richards was sent as Ambassador to England, France, and the United States. On his return in March, 1845, after an absence of about three years, he found a new government had been organized, and several foreigners employed. On the earnest petitions of the natives of all the islands, he accepted, somewhat against his wishes, the appointment as Minister of Public Instruction, an office which gave him a seat in the King's Privy Council. As a member of the Cabinet, he had a larger influence with the young king, probably, than any other persons. In addition to the discharge of the ordinary duties of a Cabinet officer, he preached regularly at the palace on Sunday evening. The extra work devolved upon him in his two-fold relations to the Church and the State proved too much for his constitution. On the 18th of July, 1847, while he was at the palace he was suddenly attacked by illness which was brought on by overwork and which proved the harbinger of death. He died on the 7th of November following, at the age of 54. His remains repose in Lahaina, near the stone church which was built under his superintendence, and in which he preached the gospel for nearly twenty years.

While Mr. Richards was not distinguished for brilliancy of talent, he was plentifully endowed with what is more rare, and what is a most essential quality in a missionary,—common sense. A marked characteristic of him was the zeal with which he could work for an object which commended itself to his moral judgment. True and frank in all his dealings, he secured the confidence of those with whom he had to do. Along with single-minded integrity was combined an absolute fearlessness which stood him in good stead in many critical circumstances. His moral strength had its source in the principles of religion and in a piety which was robust and which had been implanted at an early age.

Much of his great success as a missionary depended upon his gaining not only the confidence but also the affection of the natives. Dr. Rufus Anderson, his classmate in Andover Seminary, writes on this point: "He was dearly beloved by the good people of Lahaina, who loaded him with their simple presents when departing for the United States in 1836; presenting them with tears, and often clasping his feet with loud lamentations, lest they should see his face no more. Perhaps no man has ever shared more largely in the affections of the Hawaiian people than did Mr. Richards." One evidence of the high esteem in which he was held is the fact that the king settled an annuity upon the family of Mr. Richards after his death.

Mr. Gerard Hallock, a fellow townsman and classmate, has left this sketch of Mr. Richards: "He was rather above the average stature of men; strong and muscular; not specially attractive in person or manners, but commanding confidence and respect by his manifest integrity, firmness, and energy, and gaining the affections of those who knew him intimately by his qualities of mind and heart. His intellectual powers were of a high order. When at college, he excelled in mathematics, natural and intellectual philosophy, and logic, while, in the languages and belles lettres, he scarcely rose above the common average. His religious character, after his conversion, was decided,—his faith firm, his purposes steadfast. As a preacher, he was distinguished rather for energy and point than for eloquence in the common acceptation of the term. His sermons were faithful exhibitions of the truth as it is in Jesus. He sought rather to save men than to please them."

On October 30, 1822, Mr. Richards married Clarissa, daughter of Levi Lyman, of Northampton, Massachusetts. She survived her husband many years, dying in New Haven, Connecticut, October 3, 1861.

There were born to them eight children. Of these William L., the eldest son, was graduated at Jefferson College, and after studying at the University of New York and Union Theological Seminary, went in the autumn of 1847, a missionary to China. Starting to return to this country on account of ill health, he died on the homeward passage, and was buried in the ocean off St. Helena, on the 5th of June, 1851. Two other sons were graduated at Amherst College, one of whom studied theology and the other medicine. Of the children who grew up, married, and had children, a daughter, Harriet Kapioloni Richards, married William S. Clark, who was sometime Professor of Chemistry in Amherst College, President of Amherst Agricultural College, and a Colonel of Volunteers, U. S. A., in the Civil War. A son of President Clark is Professor Hubert Lyman Clark of the Museum of Comparative Zoölogy, in Harvard University. Levi Lyman Richards, son of William Richards, having been educated and adopted by Samuel Williston of Easthampton, Massachusetts, changed his name to Lyman Richards Williston. Professor Samuel Williston of the Harvard Law School is his son. Julia Maria Richards, another daughter of William Richards, married Fisk P. Brewer (Yale 1852), a brother of Justice Brewer, and for a long time Professor of Greek in Grinnell College.

CLASS OF 1820

Dwight Baldwin, eldest son of Seth and Rhoda (Hall) Baldwin, was born in Durham, Connecticut, September 29, 1798. When he was about four or five years of age his parents removed to Durham, New York, where he fitted for college and from which place he entered Williams in 1817, not remaining here to graduate, however, but taking his Senior year at Yale,

where he was graduated in 1821. After graduation he taught school for some years in Kingston, Catskill, and Durham, New York. In 1824, while teaching in Durham, he began the study of medicine, but under the influence of the faithful preaching of Rev. Dr. Seth Williston, he became a Christian and, on uniting with the church in Durham, he decided to study for the ministry. In 1826 he entered Auburn Theological Seminary, where he was graduated in 1829. During his last year in the seminary he offered himself to the American Board as a missionary. He was accepted by the Board, and, on their advice, he attended a course of medical lectures at Harvard. He was ordained at Utica, New York, October 6, 1830, by the Presbytery of Utica. On the 28th of December he and his wife sailed from New Bedford for Honolulu, reaching there the following year. He was one of the third reinforcement sent by the Board to the Sandwich Islands, the other members of the company being Reuben Tinker and Sheldon Dibble, ordained missionaries, and Andrew Johnstone, assistant in secular affairs, and their wives. Dr. Baldwin was first stationed at Waimea, in the interior of Hawaii, but his health was so broken by the three years of labor and hardship there that in 1835 he removed to Lahaina, on the Island of Maui, where there was a warmer and drier climate, and which was then the favorite residence of the king. Dr. Anderson, in the volume on "The Hawaiian Islands," has given the following description of the place: "Lahaina, as beheld from the sea, presents a luxurious mass of tropical foliage, chiefly the cocoanut, kou, and banana trees, but with barren heights in the background, welling into a mountain. Seen from Lahainaluna, two miles above, it appears a well-watered garden, spreading itself three miles along the shore. The streets are narrow, and the town, though greatly improved from what it was, has less ap-

pearance of civilization than Honolulu. In former years, when a large number of whaling ships came to the Islands for supplies, Lahaina rivalled the metropolitan port as a place of resort. Its chief dependence at present is on the sugar-cane, growing to great perfection in its rich alluvion. Its well-conditioned stone church, with galleries, tower, and bell, and its burying-ground adjacent, where lie the honored dead, together with the large Christian audience on the Sabbath, interested me not a little. Some hundreds of communicants were present at the Lord's Supper."

In Lahaina, Dr. Baldwin's health, which had been greatly benefited by a voyage to the Society and Georgian Islands, was fully restored. Here he remained as pastor of the church and as physician to a wide neighborhood of mission families until September, 1868, when he was obliged by partial paralysis to resign his most useful work. The church of which he was pastor was a most important one, and was blessed, from time to time, with revivals of religion. In 1845 he reported the addition of fifty-five to the church, with 150 prospective candidates. At that time the church had about 700 members. Lahaina became very important as a station on account of its being visited so often by ships of different nations. Besides his labors as a pastor and physician, he did much for education. In 1849 he reported the existence of twenty-two schools in his field and the erection during the year of several new school-houses. At the close of the examinations of that year, the schools of Lahaina and one out-station united in a public celebration and feast, at which 1000 children were present, and which was honored by the presence of the Governor of Maui, and that of the missionary brethren of Lahainaluna, with their families. Dr. Baldwin was also interested in the formation of a Lahaina Bible Society. He also labored earnestly for

the seamen of the ships which visited that port, and was instrumental in the building of a seamen's chapel.

Some idea of the progress made by the natives in civilization may be obtained from a letter of Mr. Baldwin, published in the *Missionary Herald* for 1846. "For two or three years past, including spring and fall," he writes, "we have had nearly 400 whale ships here annually to recruit. These are to be supplied with water, hogs, goats, bananas, melons, pumpkins, yams, turkeys, ducks, fowls, and beef, all which can be had in abundance; but the greatest article for which they come is Irish potatoes, which grow plentifully in the interior of this island. This demand for the produce of the Islands encourages industry; and it brings in clothing and other necessaries for the people, and makes money more abundant on this than on other islands. Most of the wealth, however, gained from all this traffic, goes into the hands of foreigners. Still, enough is received by the natives to enable them to improve their mode of living. Such improvements are constantly going on among us. Among our 3000 people there is already a considerable number of comfortable stone houses; there are also 100 or more built of adobes (dirt bricks dried in the sun), about 150 families eat at the table in our style; this is a great change from the native mode of eating on mats. Many sleep on foreign bedsteads, or rather bedsteads made in foreign style; and many have a pretty good supply of chairs, of cooking utensils, and table furniture. Some of them have also clocks in their houses, or other time-pieces."

On the failure of his health, in 1868, Dr. Baldwin removed to Honolulu, where he was able for a few years to give instruction in church history and Bible history in the native theological school. He was compelled by increasing feebleness to give up this work also, and spent the last few years of his life in the home of his

youngest daughter, Mrs. S. M. Damon. Though engaged in no specific work, he kept up his interest in the welfare of the Hawaiian people, for whom he had given so many of the best years of his life. He died of apoplexy January 3, 1886. The funeral, which was held in the Kawaiahao church, was largely attended, the services being conducted in both English and Hawaiian. He was buried in the mission graveyard, back of the Kawaiahao church, by the side of his wife, who had died October 2, 1873.

From the very first of his active missionary life, he was specially interested in all movements to diminish the use and sale of liquor and tobacco. An essay which he wrote on this subject received the prize offered at one time in the United States. Lahaina, during the years of his residence there, was a winter rendezvous for the Pacific whaling fleet, and his house ever gave a hospitable welcome to all sailors. "Sturdy and fearless, methodical and active, he had the respect and confidence of all classes."

The honorary degree of M. D. was conferred on him by Dartmouth College in 1859.

He married December 3, 1830, Charlotte, daughter of Deacon Solomon and Olive (Douglass) Fowler of North Branford, Connecticut. Of their eight children, four sons and four daughters, two died in infancy. The eldest son, David Dwight Baldwin, was graduated from Yale College in 1857, and the eldest daughter married Hon. William De Witt Alexander (Yale 1855), of Honolulu, at one time President of Oahu College.

CLASS OF 1823

David Oliver Allen, eldest son of Moses and Mehitable Allen, was born in Barre, Massachusetts, September 14, 1799. While he was a child, his parents

moved to Princeton, Massachusetts, where the son spent his youth on a farm, enjoying the usual advantages of a common school education. At the age of seventeen he taught a winter school, and continued to teach successfully several months each year, till he commenced his professional studies. He entered this college as a Freshman in the autumn of 1819, and after remaining here two years he removed, with other students, to Amherst College, then recently established, where he was graduated in 1823, in a class of five,—being the second class that had left that institution. He was, in one respect, the oldest graduate of Amherst, receiving the first regular diploma. At that time Amherst could confer no degrees, because of having obtained no charter. As Mr. Allen had engaged to take charge of an academy whose by-laws required of its principal a college diploma, he went to Union College, whose Commencement came a week earlier than that at Amherst; and having passed satisfactory examinations and been admitted by the faculty into the Senior class, graduated with it and duly obtained his diploma. It was during his Senior year, in a time of special religious interest, that he first became personally interested in religion, and in the winter after graduation he made a public profession of religion in Princeton. After leaving college, he had charge for one year of what is now called Lawrence Academy, in Groton, Massachusetts. It was during this year that his attention was turned to the ministry, and in the fall of 1824 he entered Andover Theological Seminary, from which he graduated in 1827. On May 21 of that year he was ordained at Westminster, Massachusetts, Dr. Woods of Andover preaching the sermon; and on the 6th of the following month he, with his wife, embarked from Boston, as a missionary of the American Board, for Calcutta, where he arrived on the 21st of September.

After spending some weeks here, he proceeded to Bombay, where he arrived November 27. He was stationed here for some years, engaged in preaching and establishing schools. In 1831 he, with Rev. Hollis Read (Williams 1826), visited the Deccan to ascertain a suitable place for a new station. They selected Ahmednagar, 190 miles east of Bombay. The new station was for a time under the care of Mr. Read, but subsequently was given to the charge of Mr. Allen. After the death of Mrs. Allen, in 1832, he returned with his orphan child to this country, arriving in Salem, May, 1833. He returned to his field the same year. In the autumn of 1834 he visited Jalna, 120 miles northeast of Ahmednagar, and made a singular discovery of a native Christian society of forty or fifty members, without any pastor. They were connected with the British officers as servants, and had come from districts in the Madras Presidency which were more or less under missionary influence. On his return journey from Jalna he visited the celebrated excavations at Ellora, a part of his description of which may be read with interest. "These excavations," he writes, "were designed as places of worship. The largest of them is called Kylas. Here a court is excavated in the mountain, the entrance into which is through a gateway on the west side, where the mountain gradually slopes away to the plain. The court is 247 feet long, and 150 feet wide. The height of the walls, composed of the living rock, varies from thirty or forty to one hundred feet, where the mountain is highest at the east end of the court. In these walls are several large excavated rooms and halls, which were designed for purposes connected with the temple. A large mass of rock was left standing near the middle of the court, which was then cut down on all sides to the size of the temple. This was then completed internally by excavating the rooms requisite to complete the de-

sign. The external sides of the temple, even to the top, which is ninety feet high, are covered with images of gods, men, and animals of different sizes, all carved in the rock. The walls and pillars in the inside are also covered with images of various kinds and sizes, carved in the same manner. In the great hall four rows of pillars are left to support the immense weight of the rock above. Thus the temple, with all its images, is itself a part of the mountain. The ceiling of the great hall was once covered with cement, on which were drawn, in glowing colors, paintings descriptive of Hindu mythology."

During the years 1834-1836 Mr. Allen made many missionary tours for the purpose of circulating the Scriptures and tracts through the Mahratta country. In the year 1838 he revised an edition of the whole Bible in Mahratta, he himself translating portions of the Old Testament, being now the mission's editorial superintendent of the press, and having been chosen a member of the committee of the Bombay Bible Society. The American Mission press at Bombay, with which he was connected many years, employed most of the time over 100 persons, and printed annually from 8,000,000 to 12,000,000 of pages. Besides the work connected with the press, and his labors of preaching, itinerating, and distributing tracts and the Scriptures, Mr. Allen did much in establishing schools. In December, 1840, he reported that there were in Bombay four schools for boys, with over 300 pupils, and four for girls, with about 100 pupils. These arduous labors together with the effects of a warm climate, for twenty-five years, so impaired his health that he was advised by physicians and the Prudential Committee to return home for a period of rest. This he did in 1853, making a short trip to Palestine and England, and arriving in Boston in June of that year. He was never able to

resume his missionary labors, and after a time his connection with the Board was dissolved. He was enabled to do some writing and publishing, and from 1856 to 1863 he preached at different places; being one year at Westford, and two years at Wenham, Massachusetts. He died from congestion of the lungs July 17, 1863, at Lowell, Massachusetts, where he had resided since 1860.

In his volume on "India," Dr. Anderson has this to say of him: "Dr. Allen possessed a strong mind and sound judgment, and there were great industry and thoroughness in the use of his powers. . . . He was familiar with the Mahratta language, and during the twenty years of his connection with the Translation Committee of the Bombay Bible Society, one-half of which time he was its Secretary, he performed a most important service in the revision of the Mahratta Scriptures. The printing had advanced through the second book of Samuel when he left Bombay, and arrangements were made for progress in the work during his absence. The present Mahratta version of the Bible owes much to his labors. His associates were impressed with the value of the influence he exerted, through the press and otherwise, on the general mind of the Mahratta people."

Dr. Allen possessed by nature a great thirst for knowledge, and few men were so thoroughly informed, not only in the history of our country, but as to all matters relating to India and England. He excelled as a mathematician and as a linguist, and had a most tenacious memory. He had a mind which was well balanced, and adapted to dealing with the principles of philosophy or the practical details of business. His style of preaching was described as plain and practical, —instructive rather than rhetorical.

In 1854 he received from Amherst College the hon-

orary degree of Doctor of Divinity; at the time of his leaving India he was a member of the Royal Asiatic Society, and for several years before his death he was an active member of the American Oriental Society.

On the 23d of May, 1827, he was married to Miss Myra Wood, daughter of Abel Wood, Esq., at Westminster, Massachusetts. She died in Bombay, February 5, 1831, leaving one child. She had been a most devoted and useful member of the mission, and had endeared herself to all who knew her. Rev. John Wilson, a Scottish missionary, preached the funeral sermon. An interesting memoir of Mrs. Allen was published by the Massachusetts Sabbath-school Society and had an extensive circulation.

He next married Miss Orpah Graves, who had been connected for some time with the mission of the Mahrattas. She was a sister of Rev. Allen Graves, who, with his wife, Mrs. Mary Graves, had been connected with the same mission since 1818. She died at Bombay June 5, 1842.

He was married, thirdly, in Bombay, December 12, 1843, to Miss Azubah C. Condit, a sister of Mrs. Nevius. She had sailed from New York, in 1836, with her brother-in-law and sister, as an assistant missionary, to Netherlands, India, and at the time of her marriage to Mr. Allen had been for some time connected with the mission of the Board in Borneo. She died at Bombay, after a residence of only a few months there, June 11, 1844. An obituary notice of her is in the *Missionary Hera'd* for 1844.

His only child, Myron O. Allen, the issue of the first marriage, was graduated with high honors at Yale in 1852; studied medicine, and died in 1861, two years before his father, greatly lamented by all who knew him.

Besides his journal and letters which appeared in the *Missionary Herald,* and several articles printed in periodicals, Dr. Allen was the author of several useful tracts in the Mahratta language. In 1856, he also published a "History of India, Ancient and Modern," an octavo volume of over 600 pages, which was very favorably received by the press, both in this country and in England.

CLASS OF 1824

William Hervey was born at Kingsborough, Warren County, New York, January 22, 1799. He entered college in 1820, his Freshman year thus being the last year of the administration of President Moore, during all of whose presidency the subject of the removal of the college was agitated. In consequence of this agitation the number of students fell off, the class of 1824 numbering but fifteen members. One of the members, however, was Mark Hopkins. Though about one-half of the students were professing Christians, religion in the college was at a low ebb. In 1824, however, a deep seriousness pervaded the whole college, but there was only one conversion. Professor Albert Hopkins, in his article on "Revivals of Religion in Williams College," attributes to Professor Dewey the remark, "Is it possible that God has shaken this college to its center to bring out one conversion?" To this Professor Hopkins replies: "We might, however, remark, as in the case of Hall, that that conversion was worth this; yes, and infinitely more. It took place in the person of William Hervey, who afterwards died in India; and who, for simplicity and purity of heart and life, and devotion to the great interests of the missionary work, has had few superiors. His name is embalmed in the memory of many here, who afterwards witnessed how holily and unblamably he behaved him-

self; and although he fell an early prey to death, it is believed that his life told sensibly on the great work of evangelizing the world. It was thought by Dr. Griffin that the idea of the annual fast for the conversion of the world originated with him."

In college Hervey was a member of the Mills Theological Society, and of the Philotechnian Society, of which he was one of the presidents, and also one of the secretaries. He was a superior scholar, and was graduated with Phi Beta Kappa rank, his appointment being a Philosophical Oration. He was one of the speakers at Commencement, September 1, 1824, the subject of his address being, "The Precession of the Equinoxes." Mark Hopkins was the Valedictorian of the class.

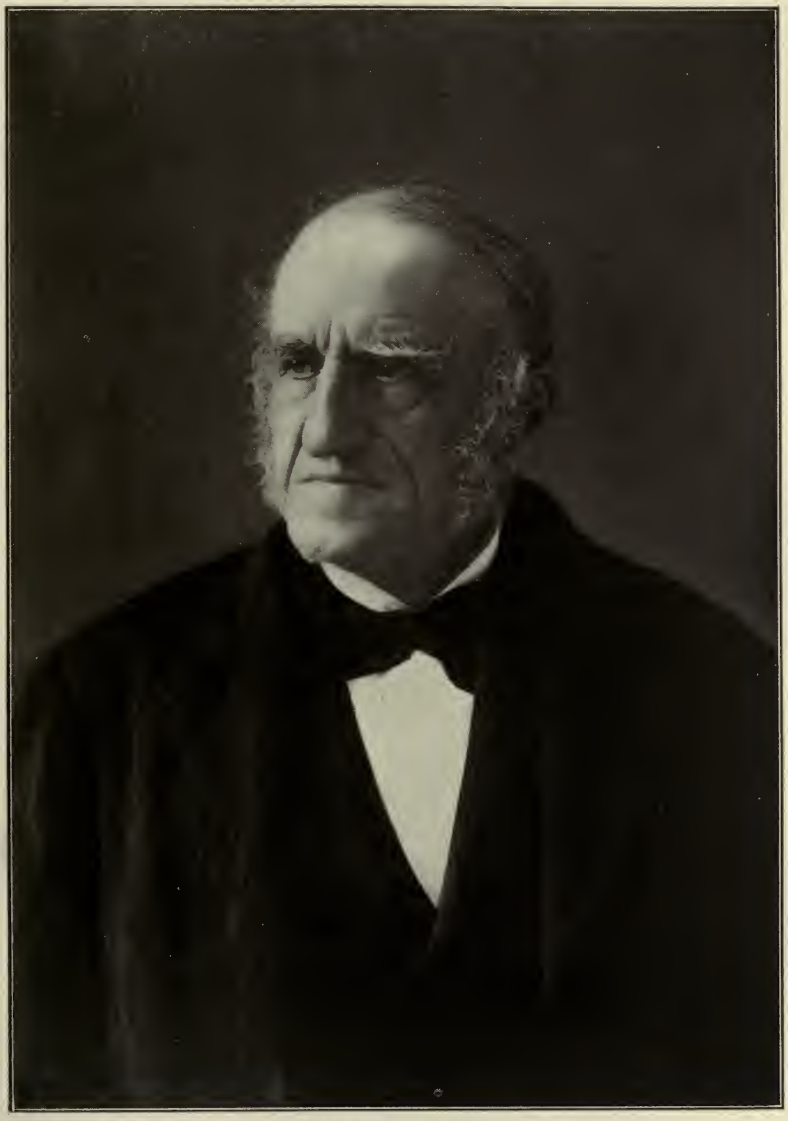
After graduation, Hervey taught for a year in Blooming Grove and Albany, New York, when he was appointed tutor in the college, which position he held for the year 1825-6. To tutor Hervey's character and influence was due very much of the success achieved in carrying forward the revival of that year. Of his influence in that work, Professor Hopkins says, "Firm, consistent, mild, yet ardent, his example was one uncommonly pure and dignified, and carried great weight with it at that time."

The next three years were spent in studying theology in the seminary at Princeton. The reading of the life of David Brainerd while he was in the seminary is said to have awakened in him a desire to engage in foreign mission work. He was ordained as a missionary in Park Street Church, Boston, in September, 1829. On June 30, 1830, he married Elizabeth Hawley Smith, of Hadley, Massachusetts, sister of the wife of Rev. John Dunbar (Williams 1832), who was a missionary to the Pawnees from 1834 to 1847. On August 2, 1830, he and his wife, together with Hollis Read

(Williams 1826), who had been a college mate, and William Ramsey (Princeton 1826), with their wives, embarked at Boston for Calcutta, arriving there December 25, and at Bombay March 7, 1831. In December of that year, Mr. Hervey, along with Messrs. Graves and Read, and Babajee, a Brahman convert, commenced the station at Ahmednagar. This city, which is situated on the table-land of the Ghauts, in a plain twelve or fifteen miles northeast from Bombay, was an important place for various reasons. It was estimated to have a population of 50,000, which was increasing on account of its having recently become a military station, near which was a cantonment of about 1000 English soldiers, chiefly artillery. In the vicinity and easy of access were many villages, containing each from 100 to several thousands of people. It had been once the seat of the Mussulman power of that part of India, and, to judge from its palaces, mosques, aqueducts, and numerous ruins, had been a place of great splendor. The mission, however, suffered many reverses. Mrs. Hervey had died of cholera, May 3, 1831, and Mr. Hervey died of the same disease, on May 13, of the following year; and Mr. Graves, unable to live in India, sailed for America, in August, with his wife and the orphan child of Mr. Hervey, arriving in Boston January, 1833. The *Missionary Herald* for December, 1832, contains a letter written by his college mate, Hollis Read, to the afflicted parents of Mr. Hervey, and giving an account of his last moments.

Mr. Hervey was buried in the English burying-ground at Ahmednagar. The funeral was attended by Rev. Mr. Jackson, the English chaplain, who took part in the services; by the commandant of the station, the physician, and most of the officers of the military.

Although the period of Mr. Hervey's service was but fourteen months, that these months were filled with



MARK HOPKINS

unremitting and useful work may be inferred from these extracts from a joint letter written from Ahmednagar by Messrs. Graves, Hervey, and Read: "Since we came here, we have had statedly three services in Mahratta, on the Sabbath. One early in the morning, with from 150 to 200 blind, lame, leprous, aged, and otherwise infirm and disabled persons, who assemble to receive grain furnished for their support by the benevolence of the English Government. . . . We have one service, for natives, at our house, at 10 o'clock A. M., at which we have commonly had from ten to thirty persons present, most of them, in some way, engaged in our employment. The other Mahratta service, on the Sabbath, is held in the afternoon, in a house, or shed, built for travellers, near the bazaar. The number of attendants varies from fifteen to forty. . . .

"We have had one girls' school in operation about two months; it is generously supported by the benevolent ladies in this place."

Dr. Anderson, in his volume on "India," thus wrote of him: "Mr. Hervey's illness accomplished its painful mission in a few hours, and such was its violence that he was scarcely able to express more than his confidence of soon meeting his Redeemer and Lord. He possessed a fine and well-cultivated mind, was able to converse in the language of the country, and had awakened high hopes as to his future usefulness."

The connection of Reverend MARK HOPKINS, D.D., with the American Board of Commissioners for Foreign Missions (he was president of that society for thirty years) and with the college of which the missionaries appreciated in this volume were graduates (he was its president for thirty-six years) affords good reason for introducing here some account of his relations to the great society under whose auspices many

of these graduates entered upon missionary work. He became president of the society in 1857, a year remembered by old men as one of great financial depression. He was quite ready to resign the duties of the office years before his death, but the leaders in the society, duly honoring the dignity, tact, and power with which he presided over the annual meetings, were never willing to accept the resignation, and his official connection with the society was terminated only by his death in 1887.

His supreme interest was in the establishment of the Kingdom of God. The unity of the moral system under which we live, the breadth of divine law and divine love, the wonderful adaptation of Christianity to bring men into a condition of righteousness and peace, the significance and grandeur of missionary work, filled a large place in his thought. It was the wide relations of the missionary work as the highest expression of devotion to the Divine Redeemer, as the logical outcome of the consecration of human lives to the upbuilding of character and to the uplifting of neglected and degraded races, that appealed most strongly to him. The truth that Christ himself was the first great missionary and that no one could be a true Christian without affinity with the plainly missionary purpose of his life, was constantly in his mind when he confronted the difficulties of missionary enterprise. His thoughts moved in dignity and calmness along the great ranges of philosophy and religion, and those who heard his addresses at the meetings of the Board were always lifted from the petty and commonplace to large vision and stirred to a nobler devotion. He seemed to grasp conceptions of the unity of the universe, never burdened by confusing details, never dismayed by anomalies or mysteries. His mind was always open to the possibility of great revelations in the future which should harmonize appar-

ent contradictions and enlarge our understanding of the meaning of sentient, moral life. As illustrating both his absolute confidence in the perfection of Divine government and his expectation of revelations in character, sentences from the address made before the Board at Columbus in 1884 may be quoted.

"It might seem as if this perfection which can be wrought out in our humanity by Christianity was but one form of that perfection which is to be revealed in the works of God throughout the vast dominion of which I have spoken; throughout that vast system, that moral and social system, which corresponds in extent with that physical system which is revealed; and so I think that while there shall be gathered at last and preserved, as Paul says, a holy church, and every man shall be "perfect" and the church shall be "spotless, without spot or blemish or any such thing," there will be other forms of perfection in other departments of God's universe. And when the great day of restitution of all things shall come and God shall vindicate his government, there may be seen to be coming in from other departments of the universe a long procession of angelic forms, great white legions from Sirius, from Arcturus, and the chambers of the South, gathering round the throne of God and that center around which the universe revolves."

Long before he wrote the lectures on "The Evidences of Christianity," the omniscience and omnipresence revealed in uniform physical law had but one meaning for him; these meant God, and equally the conscience, obedience to which when fully enlightened brings peace,—conscience, the supreme faculty in man, revealing moral law, meant God. Contemplating the universe as one great whole, as revealing reason on every side, he rose to the conception of holiness and blessedness as the ultimate goal, and was often inspired

by the magnificence of God's dominion, or, seeing the degradation of humanity, was deeply moved by the amazing scheme of redemption and its power to save.

That anything else could reform society, that any human devices could transform degraded races, that great enterprises in transportation, manufacture, commerce, or scientific progress, however much they might alleviate suffering, promote comfort, or exalt intellect, could heal the wounds of sin or give peace to one guilty soul, was for his discerning mind an impossibility. His breadth of view, his analysis of mental processes, his correct estimate of the helplessness of human nature to right itself, his presentation of the sublime meaning of God's government as law, and his love, made the discourses with which we may say the annual meetings of the Board were wont to close the great feature of the convention. There might be a larger knowledge of the conditions of individual missions than he displayed; there might be more finely turned phrases and greater wealth of historical knowledge introduced into discourse than he employed, but for the enlargement of the vision of his hearers, for the direct and cogent enforcement of the great meaning of salvation and of missionary effort for that purpose, for the inspiration of a vast audience by the noblest conceptions and to the heartiest consecration in the work of missions, no discourses could have been more effective than his. As illustrating both the grandeur of his conception of the Christian system and his clearness of statement as to what Christianity effects for the individual, and hence its power to transform any society, an extract from the address delivered at Lowell in 1880 (he was then seventy-eight years old) may be given.

"And one point farther. Not only does Christianity thus enable individuals and society to reach their highest possibilities, but it gives the highest conception

possible of what those possibilities are. It gives a grandeur to the destiny of man, both individual and social, which the imagination had never conceived and never could have conceived. In this respect it is analogous to nature, and stands over against nature precisely as nature does over against the unaided thought of man. Not farther does the universe, as revealed by the telescope in its grandeur, and by the microscope in its minuteness and finish, transcend whatever has been conceived by the unaided imagination, than does the Christian heaven transcend in knowledge and purity and glory anything of which the unaided imagination had conceived. It gives us, therefore, the highest conception possible of the grandeur and progress of our nature, the very best.

"Now the difficulty of receiving this lies in its very greatness. What! You take a savage, a cannibal, a drunkard from our streets? Yes, take one of us. What! take such creatures as we are, that are going down into the dust of death, and deliver them from sin and from evil, and raise them up to a dignity and purity and glory like this? Yes, just that. No matter what the incrustations may be upon the diamond; there is power in the glorious gospel of the blessed God to fashion and to polish it, and to set it as a gem in the diadem of the Redeemer. That is what Christianity does. If we look at a man, it would seem to be impossible. It is too great to be believed. But if we look at the love of God in Jesus Christ, it could not be believed if it were not so great. It is required by that love and by the grandeur of the system to be so great. 'He that delivered up for us his only begotten Son, how shall He not with Him freely give us all things?'

"We see, then, beloved Christian friends, what that result is towards which God is working, and for which He permits us to work together with Him. We are

capable of producing changes. We can cause that to be which but for us would not have been. The changes which the children of this world seek to produce may perhaps all be included in the transfer of matter from one place to another, the transfer of property from man to man. That is all. That is the business of this world. It is a restless sea, always in motion, always the same. But we seek to produce moral and spiritual changes, and we seek to do three things.

"We seek, in the first place, to do for each individual for whom we labor the best thing. We seek to do for him the greatest favor which it is possible for one human being to do for another,—that is to say, to lead him to know and follow Jesus Christ, to lead him to be able to say, as I would humbly say, 'I *know*'—no agnosticism—'I know whom I have believed, and that He is able to keep that which I have committed unto Him against that day.'

"We wish, in the second place, to found civilizations which shall have so much of intelligence and of principle that they will not collapse by their own want of inherent energy; that there shall be no alternation of civilization, as there always has been, with barbarism; no alternation of oppression with anarchy. And we wish further to provide material for that higher social state in which there shall be love and purity and joy and peace before the throne of God forevermore."

Two years before his death, at the seventy-fifth anniversary, in Boston, 1885, of the founding of the Board, he allowed himself to indulge in a backward look, recalling his own memories of the Board's work. His striking figure, always commanding attention, but now ennobled by age, must have greatly added to the impressiveness of the reminiscences. A few sentences from this address may be given. They show very clearly his long-established interest, as well as his pride and

confidence, in the great missionary work done by the society and his abiding faith in the transforming power of Christianity.

"The formation of the American Board in 1810 I do not remember, but I do remember the difficulty there was in finding a place for its first missionaries. I remember well the sailing of the first missionaries to the Sandwich Islands, and the exultation there was, when the news came that the natives had already cast their idols to the moles and to the bats. From that time I have been in sympathy with the movements of the Board, have known something of its explorations and methods, and have seen the whole heathen world, originally closed, opened to the entrance of the gospel. During this period I have known of the debts of the Board, its discouragements, its crises, its deliverances, its triumphs. I have seen the old school Presbyterian brethren part from it; then our Dutch brethren; then our new school Presbyterian brethren, taking with them altogether churches much more numerous and wealthy than our own, and yet I have seen the old Board hold on its way with no essential diminution of contributions or of efficiency till now, in its seventy-fifth year, and out of debt, it has expended more than twenty millions of dollars in seeking to spread the gospel, and its missions belt the globe.

"It is nothing to boast of that this vast sum has been expended without loss, and up to the present time with no suspicion of dishonesty. But in times like these it may be well to emphasize the fact, and to ask infidelity, and agnosticism, and all kindred isms, when they propose to show an equal sum, freely given, and intrusted to infidels, without security, to be spent for benevolent, or, if they prefer the term, for altruistic purposes."

Dr. Hopkins had a fairly complete system of theo-

logical doctrine, but he was never an advocate of his system as the one perfect system of belief. He accepted the great principle that doctrines may divide, but that devotion to the Master and the righteousness which that devotion develops always unite, and at Pittsfield in 1866 he gave expression to this principle in the following words:

"Let the whole race fix their eyes upon the North Star and march onwards with steady gaze upon that luminary, and this march will bring them together in one vast multitude, over the center of which the object of their common regard burns in the firmament. They are brought together not because they planned to meet, but because they had a common object in view, and let the Christians of every name keep their eyes fixed upon Jesus Christ, and the divisions of Christendom will be known no more."

When the agitation arose in the Board with respect to the sending out of missionaries who had sympathy with the belief that to those who have not known of Christ in this life He may be made known in a future state, Dr. Hopkins was not inclined to favor a course which would uniformly reject such applicants. He dissented emphatically from the setting up of a tribunal which should maintain that all who trusted this larger hope for the multitudes in past ages who had never heard of Christ were never to proclaim the good news of God to the perishing races beyond the seas. It was not that he accepted the new doctrine himself. That he distinctly denied, nor could it be said, as was intimated by the chief advocate of exclusion, that "he belonged to the class chronically, if not constitutionally, favorable to whatever is indefinite in theological statement." His own beliefs were clear and definite and were uniformly stated with remarkable precision. He never claimed omniscience and there is reason to believe that the ques-

tion as to the ultimate destiny of those living in the world without the knowledge of Christ, which has troubled thinkers through all the ages, was not without its mystery to him. He certainly could not bring himself to say that everyone who found in what seemed like a new speculation some relief from the mystery ought to be denied the privilege of doing all he could to spread the knowledge of Christ. The sending of one whose heart moved his intellect, whose tender pity searched for some escape from the eternal punishment of the untold millions who have died without any knowledge of our Lord, did not seem to him necessarily in every case a sacrifice of essential principles or a betrayal of the trust of the churches. He favored the proposition that the churches, those who gave the money for the support of missions, in their councils properly assembled, should decide on each individual applicant and not hand the authority of decision over to a body whose chief duty was the administration of the funds. Nothing could be more foreign to the tendencies of the age than this erection of a tribunal over the churches. The advocates of such a central and permanent authority certainly ignored the truth that those who gave the money for the missionary cause had some rights as to its disposition. Although the managers of the society did not agree with Dr. Hopkins as to these rights, and the society sustained the managers, it can hardly be denied now that Dr. Hopkins could not have left a nobler valedictory than the letter on this subject which appeared in the *Independent* the morning before he died. In reading that letter I have often been reminded of the attitude of Lincoln when the Southern States had seceded. He summoned troops to the field, but the war was not, in his mind, primarily to put an end to slavery. He wished to save the Union. If he could save it with slavery, he would; if he could not

save it with slavery, slavery must go, but he meant at all hazards to preserve the Union. So Dr. Hopkins insisted in that letter that the real question was either not perceived or was evaded. "It was not whether the doctrine is true or false, but whether the Board would send out men who had doubts respecting it." There was a certain affinity in his mental processes to those of Lincoln. The main point for him could not be obscured. Over and over again in the controversy with Douglas, Lincoln brought the discussion back to the main point which Douglas had endeavored to obscure. The cry of heresy has always been a potent word wherewith to suppress not merely heresy itself but, too often, deviation from inherited tradition. "Humanity sweeps onward," and I think to-day few would be found to deny that Dr. Hopkins, in his final utterance, represented the wiser attitude, the sounder judgment, as well as the nobler charity.

The last annual meeting of the Board which Dr. Hopkins attended was at Des Moines, Iowa. He was then eighty-four years old and carried into the deliberations of the society the ripe wisdom and sound discernment that a long dealing with difficult problems and with easily excited minds had developed. The controversy to which I have referred was then threatening to disturb, if not to destroy, the harmonious coöperation of the warm friends of missions united in that society. With the statesmanlike vision that never failed him and with warm fidelity to his convictions, he pleaded for the maintenance of the principles of the denomination represented in the society and for the catholic sympathies which faithful love of the Divine Master calls forth. He had had a great training for just such an emergency and the imagination readily conceives of him as on that occasion laying the highest fruits of a patient, heroic, and useful life at the feet of Him, likeness to whom

among young men and degraded peoples he had ever sought to produce.

The following year he passed quietly away. He died sitting, erect and stately, as if in vigorous manhood. He was a unique figure in all relations, and was he not commanding even in death? What he was to the family and to the college, that he was to the great missionary movement, always at the head. "King of men" "by the grace of God" and leader of saints "by the faith that overcometh." FRANKLIN CARTER.

CLASS OF 1826

HOLLIS READ, son of Thomas and Betsey (Merrifield) Read and grandson of Thomas Read, was born in Newfane, Vermont, August 26, 1802. His father was a farmer. The marked characteristics of his parents were piety, honesty, industry, and frugality. The immigrant ancestors of Mr. Read were John Read and his wife, Sarah, who came from Devonshire, England, to America in 1630. John Read lived in Weymouth, Massachusetts, first, and in 1644 settled in Rehoboth, Massachusetts, being one of the original proprietors of that town. Several of the ancestors held office in church and state, and several in collateral lines were officers in the Revolutionary War.

Mr. Read fitted for college mostly under private tutors at Dummerston and West Brattleboro, Vermont. He entered college as a Sophomore in 1823. Among his classmates were Albert Hopkins, John Morgan, and Nicholas Murray. During his college course there evidently prevailed an enthusiasm for missionary service. This was due, in part, to the religious fervor of President Griffin, and in part to the revival of 1825-26. The classes which were, for a time, contemporaneous with that of Mr. Read sent eleven men into

foreign fields, the class of 1828 alone having five members who became missionaries. Mr. Read was a superior student, and at Commencement delivered an oration on "Antediluvian Relics."

After graduation, he taught a year in the academy at Bennington, Vermont, and then spent two years at Princeton Theological Seminary. He was licensed to preach by the Franklin Association, Massachusetts, May 13, 1829, and then spent some time at Andover Theological Seminary. On September 24, 1829, he was ordained by Presbytery at Old South Church, Boston, at the same time with William Hervey (Williams 1824).

On August 2, 1830, he and his wife, along with Messrs. Hervey and Ramsey and their wives, sailed for Calcutta, arriving there December 25, of the same year, and reaching Bombay March 7. He was a missionary of the American Board at Bombay and Ahmednagar from 1830 to 1835. On account of the failure of Mrs. Read's health, he returned to this country in 1835, and did not again engage in mission work abroad. He, however, spent two years as agent of the Board, after which he served one year as stated supply of the Presbyterian church at Babylon, Long Island, five years as pastor of the Congregational Church at Derby, Connecticut, one year as agent of the American Tract Society, and six years as pastor of the Congregational Church at New Preston, Connecticut. He then engaged in teaching four years at Orange, New Jersey, in which period he devoted some time to literary work, and was also agent of the Society for the Conversion of Jews. After preaching nine years as stated supply of the Presbyterian Church at Cranford, New Jersey, he removed to Elizabeth, New Jersey, where he rendered service in the neighboring churches. Besides the above-named services, he acted, for brief periods, as agent of

the Freedmen's Relief Association and of Lincoln University. He subsequently resided for a time at Bennington, Vermont, and at Somerville, New Jersey.

After the death of Mrs. Read, February 19, 1883, his health gradually failed, and the subsequent death of his only daughter, who had been the head of a young ladies' school in Elizabeth for twenty years, was a blow from which, with his weight of years, he did not recover. He died of asthenia at the home of his only son, Rev. E. G. Read, D.D., of Somerville, New Jersey, on April 7, 1887. He was buried in Bennington, Vermont.

Although Mr. Read's period of service in the foreign field was a comparatively brief one, it was, nevertheless, a valuable service. The important station of Ahmednagar was first established and occupied by him in conjunction with Messrs. Graves and Hervey, and Babajee, a native convert. Of the church which was formed there in the early part of 1833, Mr. Read became pastor, and for a time he and Mrs. Read were the only Americans there. Mr. Read performed an important work in the way of visitation. He, with Babajee, visited more than fifty villages within a hundred miles of their station, none of which, with two exceptions, had been previously visited by a missionary. The year 1833 was notable for these journeys. In January, Mr. Read and Babajee visited nineteen villages northeast of Ahmednagar that had never before been visited by a missionary. In March, he crossed the country 200 miles to the Mahableshwar Hills. In December he, in company with Mr. Ramsey, spent fourteen days in visiting mission schools on the continent, and then commenced an extended tour in Concan and Deccan. After a time, when Mr. Ramsey returned to Bombay, Mr. Read, in company with Mr. Allen, made other extended tours, the whole distance travelled by him being more than 700 miles. From October, 1833, to

July, 1834, Mr. Read travelled about 1100 miles, and preached in about 125 towns and villages, in about half of which the gospel had probably never been preached. Although he travelled unarmed and without a guard among a people not many years before addicted to plunder, he made his journeys with safety. These journeys were undertaken for the purpose of preaching and distributing books and tracts.

The journal and letters of Mr. Read written during his journeys were published in the *Missionary Herald* and are still interesting reading. The following extract is from a letter written May 25, 1834: "The whole distance travelled during the last season cannot be less than 3000 miles, extending almost through the length and breadth of the Mahratta country. . . . We have not met with the least obstacle in travelling in the dominions of the Nizam, and probably should not, had we proceeded to Hyderabad. There is perhaps less security from marauders here than under the English government. We travelled without arms or sepoys and met with neither insult nor harm. We owed our security, humanly speaking, no doubt, to the humble style of our travelling. An Englishman, with a large retinue and the appearance of money or plate, would not be safe without a guard. Hence the advantage of being without 'two coats' or a 'scrip.' "

During the more than half a century which he lived after returning to this country, he was constantly occupied, not only in the positions that have been enumerated, but in writing and publishing books.

An obituary notice contains this description of the man and his striking characteristics: "Of great height, well built and physically strong in his early days, he rarely knew what sickness was till old age crept on apace. Of great industry and perseverance, in dead earnest on all moral questions, he had also an inquisi-

tive mind which ever delighted at the progress of the arts and sciences. He was full of interest in new things until the last. A grand character has fallen asleep, and all who knew him loved him well."

He was married in Bennington, Vermont, June 24, 1830, to Caroline, daughter of Aaron and Lucinda (Moody) Hubbell, and granddaughter of Elnathan and Mehitable (Sherwood) Hubbell, and a descendant from Richard Hubbell, who came from Wales to Connecticut between 1645 and 1647. Their children were a daughter, Catharine Henrietta Read, who died in 1886, and a son, Rev. Edward Griffin Read, D.D., a graduate of Princeton University (1861), and of Princeton Seminary (1865), now residing in Plainfield, New Jersey.

Mr. Read published: "Read and Ramsey's Journal in India, edited by William Ramsey" (Philadelphia, 1835); "The Christian Brahman, or Memoir of the Converted Brahman, Babajee, 2 Vols." (1836); "The Hand of God in History: or Divine Providence historically illustrated," (1st Vol. 1849, 2nd Vol. 1855); "Memoirs and Sermons of Rev. William J. Armstrong, D.D., late Secretary of the A. B. C. F. M." (1853); "Commerce and Christianity: A Prize Essay; Subject, The Moral Power of the Sea; or the Relation of Commerce to the Spread of the Gospel" (1856); "India and Its People, Ancient and Modern; Conquests of India; Moral, Civil and Religious Conditions; The Sepoy Mutiny; illustrated" (1858); "The Palace of the Great King; or the Power, Wisdom, and Goodness of God illustrated in the Multiplicity and Variety of His Works" (1859); "The Coming Crisis of the World; or the Great Battle, and the Golden Age" (1861); "The Negro Problem Solved; or Africa as she was, as she is, and as she shall be" (1864); "Footprints of Satan" (1866). He also left several books in manu-

script. The most notable and the most widely circulated of his publications was "The Hand of God in History," of which some 60,000 copies were sold in this country, and which was reprinted in London and Edinburgh.

CLASS OF 1827

NATHAN BROWN was born in New Ipswich, New Hampshire, June 22, 1807. He was the oldest child of Nathan and Betsey (Goldsmith) Brown, and the grandson of Josiah and Sarah (Wright) Brown. A brother, William Goldsmith Brown, was for three years a member of the class of 1837. The ancestry is traced back to John Brown, who came over to this country a few years after his brother, Peter, of the *Mayflower,* and settled in Duxbury, Massachusetts. John Brown, the martyr, was probably a descendant of Peter of the *Mayflower.*

Just before the Revolutionary War broke out, the grandfather, Josiah, and his brother, John, then young men, removed with their families from Concord, Massachusetts, to New Ipswich, where they settled near each other on new land. They took with them into their forest homes, strength, energy, patriotism, and strong religious faith. Josiah Brown, the grandfather, had seen active military service in his younger days, being first lieutenant of a company of New Ipswich minute-men at the breaking out of the Revolutionary War. He fought at Bunker Hill, where his company did good execution, and was the last to leave the field. It is also believed that Lieutenant Brown fired the final shot before the retreat. This Josiah Brown, in after years, was prominent in the affairs of the town.

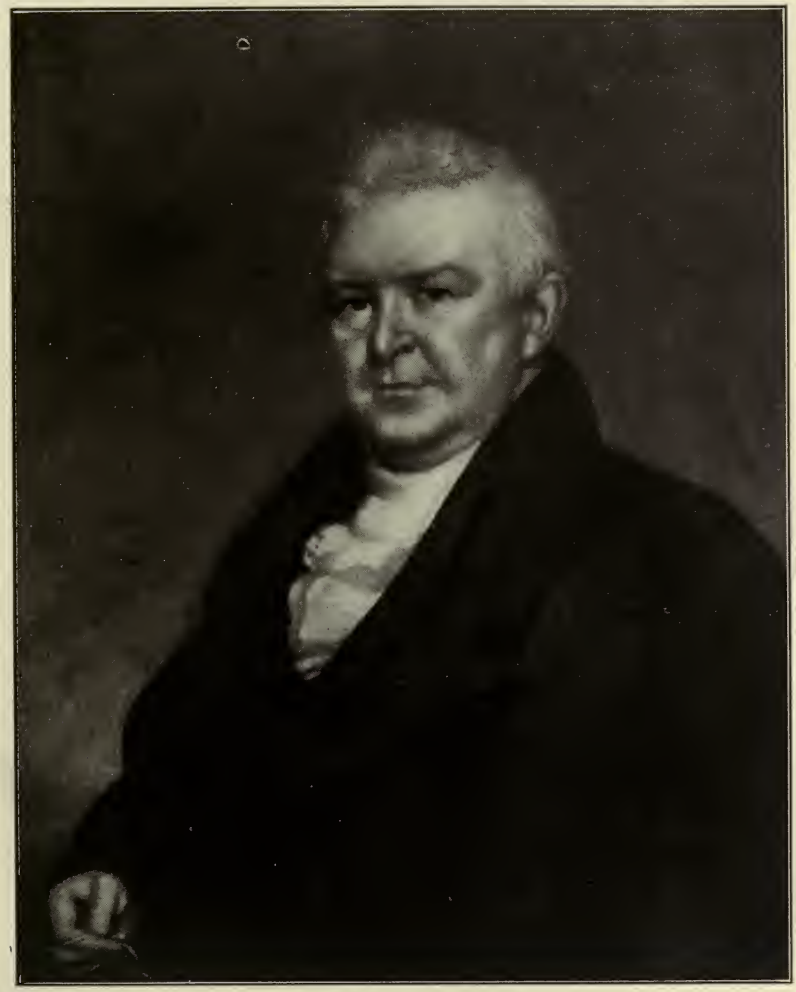
The Brown family were active in building up a church of their own faith in Whitingham, Vermont, to which the parents of the subject of our sketch had re-

moved soon after his birth. Of this church Nathan, the father, and Josiah the grandfather, were deacons. The son became a member of this church in very early years, being baptized when he was but nine years of age. The development of his religious nature was almost precocious. The nice distinctions between right and wrong were felt almost in his infancy, and his first religious impressions went back as far as he could remember. No small factor in the development of the boy's character was the influence of the mother, from whom he inherited his spirituality, his opposition to all wrong, and his sympathy with the weak.

With the guidance of such parents, and the companionship of a brother and two sisters, enjoying the toils and sports of pioneer life, the lad grew up in an environment well fitted to develop the homely virtues of industry, honesty, and kindness. Being destined by his parents for a farmer's life, he worked in the fields in summer and attended school in winter. But even when engaged in manual labor his mind seemed absorbed in the world of thought and discovery. Visions of a new sort of life were opened to him by the discovery among his father's books of a copy of "Æsop's Fables," with the Latin and English printed in parallel columns. College came to be thought of, and an arrangement was made for Nathan to live in the family of Rev. Thomas H. Wood (Williams 1799), the Congregational minister of the adjoining town of Halifax, to be fitted for college, the lad in payment doing "chores" about the premises. He also aided himself by teaching school, his first term being at Monroe, Massachusetts, when he was but fifteen years of age.

In 1824, when he was seventeen, he entered the Sophomore class at Williams. President Griffin was entering upon the fourth year of his administration, Mark Hopkins had just been graduated and was about to

become a tutor, David Dudley Field, Albert Hopkins, and John Morgan were college mates. In those days the summer term continued through July and August, the Commencement coming in September. There were long winter vacations, that students who wished might teach a winter school. Brown aided himself in that way to secure his education. He had to economize both time and money and, in competition with more thoroughly-prepared classmates, he had to work hard. Mathematics was his favorite study, but he was good in all, and at the end of his course he stood in the first rank. Some of the students said of him: "He left the lime-kilns of Vermont, washed up his face, and came down here to take the valedictory." His graduating oration was on the subject, "Infidelity not Philosophy." On the same program appears the name of Mr. Tutor Hopkins, who delivered the Master's Oration on the subject, "Mystery." In college Mr. Brown had been a member of the Philotechnian Society, of which he was at different times secretary, vice-president, and president. The spirit of the time may be caught from these sentences of President Griffin's Baccalaureate Sermon: "I long to see every class go forth in the spirit of a Mills, a Richards, a Robbins, determined to make their influence felt on the other side of the globe. Will you not, my dear pupils, carry this spirit with you, will not every one of you say, with an eye lifted to your dying Lord, 'Here am I soul and body, here am I, send me, if it be to the ends of the earth.'" It was owing, in part, to the effect of such preaching as this that revivals occurred so frequently in those years, and that Mr. Brown and ten of his college mates became missionaries in foreign fields, while from his own class of thirty members, twenty-four were candidates for the ministry. It is said that it was under the inspiration of one of Dr. Griffin's sermons that Mr. Brown, when



EDWARD DORR GRIFFIN

nineteen years of age, wrote the poem entitled "The Missionary," afterwards published as "The Missionary's Call." The spirit of the hymn is shown in the following lines:

> "My soul is not at rest. There comes a strange
> And secret whisper to my spirit, like
> A dream of night, that tells me I am on
> Enchanted ground. . . .
> . . . . The voice of my departed Lord,
> Go, TEACH ALL NATIONS, from the eastern world
> Comes on the night air, and awakes my ear."

After graduation, he taught in different places for three years, and in 1831 became editor of the *Vermont Telegraph*, a weekly religious newspaper. Among the topics plainly discussed in the columns of this paper were slavery and secret societies, which were vigorously opposed.

In January, 1832, Mr. Brown resigned his connection with the *Telegraph* and entered Newton Theological Seminary, having already decided to go as a missionary to Burma. On the 15th of August of the same year he was ordained at Rutland, Vermont, and with his wife embarked for Burma on the 22nd of December following, under appointment of the Baptist Triennial Convention. For two years he was stationed at Maulmain, Burma, and then was appointed by the mission to commence, with Mr. O. T. Cutter, a new mission in Assam. He had spent two years of precious time in acquiring the Burman language and now had to learn the Shan language. The journey was a long and perilous one, through the Hoogly, Ganges, and Brahmaputra rivers. From Calcutta to their station, 800 miles distant, the missionaries had to provide their own means of conveyance, which was native boats, dragged most of the way against a strong current by means of a rope attached to

the mast. The station, which they reached after four-months of peril, was Sadiya, on the Brahmaputra, near the borders of China, 400 miles north of Ava. The life here was a pioneer life, and less heroic souls might have turned back from this isolation among savage tribes. The experience of his youth in the pioneer life of the Vermont wilderness stood him in good stead. His Yankee ingenuity solved the problem of how to build houses for shelter and for school purposes, with laborers whose language was strange and who knew no use of tools. To add to his trials, he had found that the Shans, for whom he had been preparing to labor by learning their language, lived "beyond the mountains," and that the people immediately around him were the valley Assamese, speaking an entirely different language. Here, among savage tribes, with no grammar or dictionary, he set about learning the language. He could soon commence the work of translation. Books and tracts were distributed, schools established and *zayats* were built, where the gospel could be preached by the wayside. But all this constructive work was rudely interrupted when, in 1839, Sadiya was attacked by the natives. Many of the people and soldiery were massacred, and Mr. Brown with his wife and two infant children escaped in a canoe in the darkness of night, finding protection in the stockade, which was still in possession of the British troops. As many of the natives of Sadiya had been killed or scattered, it was decided to remove the mission to Jaipur. Even here they were not free from rumors of wars and suffered from intermittent fever, while the natives were dying with cholera or suffering from famine. In the midst of these trials, their little boy was threatened with blindness, and to obtain medical treatment the mother courageously undertook the journey of 800 miles to Calcutta in a canoe, in a region infested by wild beasts and bands of robbers.

The journey did not bring the hoped-for relief, and soon after the return Mr. and Mrs. Brown were called to part with a third child.

The unhealthiness of the station, and the fact that the population was fluctuating and now decreasing, led to the removal, in 1841, to the thickly-populated district of Sibsagar. This place, with a population of 5000, was the center of a hundred villages and was situated in a comparatively healthy locality. Here the mission was highly successful. While Mr. Brown was translating the New Testament, and going about practising in the villages, Mrs. Brown was preparing school-books and spending three or four hours a day in teaching thirty or forty boys. Mr. Brown often made missionary tours on foot, sometimes going through forests as far as 200 miles. His most important work, however, was the translation of the Scriptures, and in 1848 he completed the Assamese version of the New Testament.

During the period 1846-1849, Mr. Brown was left comparatively alone in his work, Mrs. Brown having taken to America their two surviving children and having been detained there during this time, at first by ill health and then by work for the mission.

In 1855, after twenty-two years of toil and sufferings, both returned to America, where Dr. Brown was pronounced "a wreck in body and mind." After a rest of two years and a partial recovery of health he became editor of the *American Baptist,* a position which he held for fifteen years. The term of his editorship was a most important period in the history of the nation, and his editorials discussed the affairs of government in a vigorous way. His pronounced anti-slavery principles, sometimes, occasioned him personal danger. On account of his prominence in such discussions he was selected as one of the committee of three to wait on Presi-

dent Lincoln before the issuing of the Emancipation Proclamation.

In 1872, the wonderful openings in Japan and the urgent calls for missionaries again aroused the missionary spirit in Dr. Brown. Though sixty-five years of age, he accepted the appointment of the American Baptist Missionary Union, and in November set sail for Japan, reaching Yokohama February, 1873, having been detained for a time in San Francisco. That the enthusiasm of his earlier years still glowed in his breast may be inferred from what he said on leaving: "If I can live ten years and can give the Japanese the New Testament, and see a Baptist church of fifty members in Yokohama, I shall feel it has paid to send me out."

While detained in San Francisco, Dr. Brown preached various missionary sermons, the last being in Union Square Church, Oakland, January 5, the day before sailing. Of his manner and personal appearance at this time, a reporter gave this account: "Considerably advanced in years, he has the appearance of one who has led an active, and at the same time studious life. His face cannot fail to attract attention in every educated circle by the strong evidence it bears of thought and mental culture. Few foreheads are loftier than his and, if not noticeably wide, it is finely developed in the region where phrenologists locate the best intellectual functions. Hair and whiskers almost white give rather a venerable aspect to the face, but beyond this there is little to denote age, for his voice is the reverse of feeble, and his movements are full of vitality. His superiority as a preacher, however, is more in matter than in manner. . . . Teeming with information, felicitous in language, independent in thought, vigorously combining logic and rhetoric to strengthen his points, and connected and consistent in all the minutiæ of his discourse, he possesses abilities which render him

one of the ablest preachers whom we have heard on this course."

On reaching Japan, Dr. Brown entered upon the study of the language with ardor, and in three months after his arrival services in Japanese and a Sunday Bible class for the natives were already in progress. In 1879 the translation of the New Testament in vernacular Japanese was printed, the first New Testament published in full in that language.

During his residence in Japan, it was his privilege to welcome other laborers to the field and see the establishment of seven churches having more than 300 members.

He died in Yokohama, January 1, 1886, in the 79th year of his age. The funeral was attended by a large number of people from Tokyo and Yokohama. Simultaneous with the services held in English in the house was held a service in Japanese in the Chapel. One of his associates said of him at the funeral: "During his long missionary career he has literally been in journeyings often, in perils of waters, in perils of robbers, in perils among his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea." "The Missionary's Call" was chanted at the house, and the body was borne to the grave by Japanese converts.

Rev. A. A. Bennett of Yokohama wrote of him, in the *Baptist Missionary Magazine*: "While in matters of mission policy he often, rightly or wrongly, felt called upon to adopt views different from those of his brethren, yet he has left an untarnished record, extending over three score years and ten, and has set a noble example of ceaseless industry and of self-sacrificing, unflinching adherence to what he believed to be right."

Dr. Brown, besides being a translator and a preacher to the natives, was the author and translator

of hymns in the languages of Burma, Assam, and Japan. His last work was the Japanese Hymn-book, on which he worked, when no longer able to use the pen, by dictation to his native teacher.

Dr. Brown was greatly interested in language studies, and while in America was, for some time, president of "The American Philological Society." When in Calcutta, he gave much attention to the plan for printing the languages of India in Roman characters. He also strongly recommended the adoption of the Roman alphabet in place of the Chinese characters in writing the Japanese language, a plan which has since been urged by missionaries, and by the first scholars of Japan. His Alma Mater conferred on Mr. Brown the degree of Doctor of Divinity in 1854.

Mr. Brown was married May 6, 1830, at East Charlemont, Massachusetts, to Eliza Ballard, sister of his classmate, James Ballard, daughter of Captain William and Elizabeth (Whiting) Ballard, and granddaughter of Deacon Josiah Ballard, who was descended from "husbandman" William Ballard, who emigrated from London to New England in 1635. Eliza Ballard was a pupil of Mary Lyon in 1826-7, and for some time before her marriage had been a successful teacher. She was a talented and faithful helpmeet of her husband during all his missionary life in India and for nearly all the subsequent period in America. She died in Jersey City, New Jersey, May 14, 1871.

Mr. Brown married, secondly, in Jersey City, July 24, 1872, Mrs. Charlotte A. (Worth) Marlit. A son by this marriage, Nathan Worth Brown, M.D., is a medical missionary of the American Baptist Foreign Mission Society, located at Nanking, East China.

Besides the letters published in the *Baptist Missionary Magazine,* and the editorials which appeared in the *American Baptist,* Dr. Brown's published

works were: "Translations of the New Testament in Assamese"; "Portions of the Old Testament in Assamese and Shan"; "Grammar of the Assamese Language"; "Catechism in the Assamese and Shan Languages"; "Arithmetic in Burman and Assamese"; "Hymns in Burman, Assamese and English"; "Comparative Vocabulary of some fifty Indian languages and dialects"; "The Life and Gospel of Christ in Assamese"; "Pilgrim's Progress," unfinished, completed by a native translator; The *Orunodoi,* an illustrated Assamese monthly magazine, from 1846 to 1854; and several works in the Saxonized orthography, the principal of which is "The History of Magnus Maharba and the Black Dragon." After going to Japan, he also brought out in Japanese a "Scripture Manual"; "Mark's Gospel"; the "Account of the Creation," with a few Psalms, and the Epistle of James; the whole New Testament; "Rules for Transliteration and Transference of Hebrew Names"; also an edition of the New Testament in Kana, and a Scholars' edition (mixed Kana and Chinese). He also translated into the Japanese some portions of the Old Testament and many hymns, adding a number of his own composition.

A memorial volume, compiled largely from letters of Dr. Brown, entitled "The Whole World Kin," was published in 1890.

CLASS OF 1828

Harvey Rexford Hitchcock, the oldest son of eleven children of David and Sarah (Swan) Hitchcock, and grandson of David and Lydia (Parmlee) Hitchcock, was born in Great Barrington, Massachusetts, March 13, 1800. The father was a shoemaker, having learned the trade from the grandfather, and settled at West Stockbridge, Massachusetts. Along

with his knowledge of his trade there was combined some literary ability, for he was the author of several books. He said of himself that he was "poor and laborious but enjoying peace and contentment." The family is descended from Matthias Hitchcock, who came from London to Boston on the bark *Susan and Ellen* in the spring of 1635. He was one of the five purchasers and original residents of "South End Neck," now East Haven, Connecticut.

Harvey Rexford Hitchcock united with the Congregational church in Great Barrington, January 5, 1817. He entered college as a Junior in 1826, becoming a member of the class which sent forth five missionaries, the other four being Henry Richard Hoisington, Samuel Hutchings, David Belden Lyman, and David White. His college years fell under the presidency of Dr. Griffin and at a time when Mark and Albert Hopkins were tutors. The strong religious influence exerted by these men will help account for the number of missionaries produced by the college in this period. In college Mr. Hitchcock was a member of the Mills Theological Society and of the Philotechnian Society, of which he was for a time a vice-president. At the Commencement, September 3, 1828, he took part in a Conference with a classmate, Warren Nichols, on the subject: "Grandeur as exhibited at the beginning and the end of time."

After graduation from college Mr. Hitchcock studied theology at Auburn Seminary, where he was graduated in 1831. He sailed as a missionary of the American Board November 26 of the same year, for the Sandwich Islands, being a member of the fourth reinforcement, arriving at Honolulu May 17, 1832. He commenced his labors in July of this year, on Molokai, where he labored with untiring fidelity and remarkable success for twenty-three years.

This island is described as being from forty to fifty miles long, from east to west, and about seven miles wide, from north to south. It is a little less than an entire mountain, rising on the north almost perpendicularly to a height of 5000 or 6000 feet. Between the base of the mountain on the south side and the ocean is a narrow plain from 100 to 300 yards wide. The most of the population resided on this plain. There was but little timber on the island, and that was on the summit of the mountain. The soil of the valleys and ravines was rich and productive of a great variety of fruits and vegetables. The climate at Kaluaaha, the station occupied by Mr. Hitchcock, was cooler than at most of the stations, the heat of the sun being mitigated by the trade winds. At the time of occupying the station in 1832, the people were poor and wretched, being subject to the oppressive exactions of the chiefs. Rev. Lowell Smith (Williams 1829), a college mate of Mr. Hitchcock, had begun work at this station, in 1832, and a year later gave this description of the people: "Living under a system so oppressive as this, it is not surprising that the mass of them are heathen still in all but the name. And such in fact they are, heathen in knowledge, heathen in feeling, and, in all but the worship of idols, heathen in practice. You would ask for no other confirmation of the truth of this remark than a sight of the manner in which they live. Their houses, many of them, are no more than five or six feet long by four wide and five feet from the ridge-pole to the ground; and these are not unfrequently the habitation of two, three, and sometimes more individuals of both sexes. And when the houses are more spacious, as most of them are, the state of things is no less distressing. But one apartment, no floor, no window, no chimney, except the humble door at which you enter. In this one apartment you may usually see, at one and

the same time, men with no clothing but the wretched malo, which covers less of the surface of their bodies than the shoes on a man's feet; women perfectly naked above the loins; children in many instances with no clothing at all; cats, dogs, swine, fowls, and goats, and in addition to all these, lice and fleas without number. We are tortured by the strict community which exists among the above-mentioned animals, and which seems to reduce them all to nearly the same level."

Such was the condition of the people to whose elevation Mr. Hitchcock devoted his life. His success was marked from the beginning, and, with only an occasional discouragement, was continuous. The second year after beginning his work he wrote of the establishment of three day schools, one with seventy members, two Sabbath-schools with an average attendance of over 100, of the house of God filled on the Sabbath, of interesting religious meetings, of the observance of the monthly concert of prayer, and of contributions made for benevolent purposes. Two or three years later a new meeting-house was erected, and the number of scholars in day schools increased to 1140. At the same time special religious interest was manifest in schools and congregations with frequent admissions to the church. He superintended three out-stations, one of them at Kolaupapa, which was the center of a population of about 1000 souls. From a letter dated January, 1840, we get a glimpse of his weekly routine of duties. "If I am favored with my present health," he writes, "I hope to continue without interruption my present system of labors; that is, to hold a Bible class Sabbath morning of twenty-five girls, preach at ten o'clock, have an adult Sabbath-school at noon, and preach again at four. My week-day labors are as follows,—a Bible class daily with the above-mentioned company of females, who are committing Matthew to

memory at the rate of six verses a day. I spend some time with them in teaching singing. On Tuesday and Thursday mornings I preach at sunrise, and preach regularly on Wednesday afternoon. Saturday evening I have a lecture for the church. Once in two weeks on Friday I address the men's benevolent society, or catechise them on the New Testament; and on Tuesday have a Bible class of adults. We are now going through the book of Daniel. I make it a point, as far as possible, to visit some parts of the parish daily, and hold direct religious conversation with the people. In these visits I am happy to say that I am received with respect, and listened to by the people. . . . My miscellaneous labors consist in conversing with those who resort to my study for the purpose, and giving out medicine for the sick. I am trying also to crowd in a weekly lecture on the most important points in theology, designed for several of the most pious and intelligent members of our church, in order to enable them to become more efficient helpers in the great work."

In 1842, in the time of a revival, having only his wife and one lady teacher as helpers, he calls for additional missionaries, enumerating as the varied labors that pressed upon him, the care of the church of 400 members, the instruction of 500 to 600 professed converts, preaching three times on the Sabbath,—twice at the station and once at an out-post,—instructing an adult Sabbath-school of several hundred, superintending the native assistants, superintending the children's schools of the island, containing more than 1000 scholars; teaching the teachers and furnishing them with books, stated preaching on Wednesday, attention to medical calls. Along with this list of labors performed he gave a list of things that ought to be done but were neglected through want of help. In 1843 began a revival when the number of inquirers was more than 700. Besides

other seasons of lesser religious interest there began in 1848 a revival which continued into the following year, when at one time 200 stood propounded for Christian fellowship. This growth called for new churches and additional buildings for schools. But along with this evangelistic and educational work, Mr. Hitchcock taught the people the duties of systematic benevolence. When the poverty of the people and the difficulty of securing money are considered, the contributions made by the natives for home and foreign work were generous in the extreme. In speaking of the erection of a new church and of the contributions for this object, amounting to between $200 and $300, besides stone and lime and timber, Mr. Hitchcock writes: "Much of the money has been obtained by transporting fire-wood across the channel to Lahaina,—twenty miles distant,—in canoes. They carry seven sticks to a load, on an average, and sell them for eight cents a stick. The women also have worked hard and cheerfully in making mats." Mr. Hitchcock explains that by making mats, they never earn more than six or eight cents a week. In giving some account of progress in the year 1851, he states that in the first three months of that year the people had contributed more than $300 besides subscribing $1800 for repairing a church. In the same year he wrote that within three miles of his station, in either direction, no less than seven houses of worship had been built by members of the church and that they were then building the eighth. Besides the remarkable development of the church in the island, schools flourished and agriculture made "unexampled progress."

His arduous labors told upon his health. He had seen a people raised from the condition of heathenism to a position of self-support in religious matters and practising many of the arts of civilized life. He had richly earned a period of rest. In 1853 he visited this

country for the benefit of his health, but without success. On November 28, 1854, he with his wife and two sons embarked for the Islands, where they arrived March 31 of the following year. He died at his home in Kaluaaha, August 29, 1855, aged 55.

Mr. Alexander, who attended the funeral and wrote an obituary notice of him for the *Friend,* thus spoke of him: "He died rejoicing in the hopes of the gospel. His dominant passion had always been to preach, and his great desire to live longer seemed to be simply that he might preach more."

He married August 26, 1831, Miss Rebecca Howard of Auburn, New York. She survived her husband many years, dying at Hilo, May 10, 1890. Besides a daughter, Sarah D., who died in infancy, their children were three sons: David H. Hitchcock, a lawyer in Hilo; H. R. Hitchcock, principal of the first high school or seminary carried on by missionaries for the benefit of natives; and Edward G. Hitchcock, a sugar planter.

Henry Richard Hoisington was born in Vergennes, Vermont, August 23, 1801, being the son of Job and Sarah (Knapp) Hoisington, and grandson of James Hoisington. The family is of English descent, John Hoisington, one of the ancestors, having come to this country from England. This John (the name being originally Horsington) served in King Philip's War in 1675. Job Hoisington, the father of the subject of our sketch, was a minute-man of the War of 1812, and was killed by a tomahawk in defending Buffalo Post against the English and Indians. Other ancestors were engaged in the Colonial wars. Job Hoisington was, by trade, a builder and cabinet maker. His marked characteristics were energy, uprightness, and patriotism.

Henry Richard Hoisington learned the printer's trade when about fourteen years of age, and pursued it for a time in Utica and New York. He prepared for college in Bloomfield Academy, New Jersey, under the tuition of Dr. Armstrong, and entered Williams in 1824. His college course thus fell entirely within the presidency of Dr. Griffin. This circumstance may in part account for the enthusiasm for missions which apparently prevailed at that time. At any rate five members of the class of 1828 entered the service of the American Board. In college Hoisington was a member of the Mills Theological Society and of the Philotechnian Society, of which he was one of the presidents and for a time secretary. He was a successful student and was graduated with Phi Beta Kappa rank. He was assigned the Greek Oration at Commencement, the subject of his address being, "The Golden Fleece." He studied theology at the Auburn Seminary, from which he was graduated in 1831. In August of the same year he was ordained pastor of the Presbyterian Church in Aurora, New York, where he remained two years. In 1833, he received an appointment as a missionary of the American Board, and sailed from Boston for Ceylon, in company with his classmate, Samuel Hutchings, and some others, in July, arriving at Jaffna in October. He was at first stationed at Manepay, where he not only had charge of a little church, but superintended seventeen schools which were connected with the mission and numbered 700 pupils. When it was deemed important to establish a mission in the Madura District, the population of which was then 1,300,000, while the Tamil people of the continent numbered 6,000,000 or 8,000,000, Mr. Hoisington was one of the missionaries selected to establish the mission. The *Missionary Herald* for 1835 contains an interesting description of Madura, written by Mr. Hoisington,

who calls it a "city of temples, the largest of which has a wall half a mile in circumference, containing as many as 10,000 stone pillars, on which are carved curiously wrought images of every description." Mr. Hoisington showed the importance of this city as a missionary station, and gave many reasons for greatly extending the mission in that district. At the close of 1835, Dr. Poor resigned his position as principal of the Batticotta Seminary that he might labor for a time in this new mission on the continent. It was at this time that Mr. Hoisington took the superintendence of the Seminary, in connection with which his remaining years of missionary service were to be rendered. Of Mr. Hoisington's appointment to the position Dr. Anderson says: "His scholarly attainments and habits, while he gave great prominence to Biblical instruction, did much to develop the desire for scientific knowledge."

Of the Batticotta Seminary, of which Jaffna College is the legitimate successor, Mr. Hoisington was principal some thirteen years. Though he was feeble in health, he accomplished a great work for the seminary, in which he took a deep interest. On account of ill health he visited the United States in 1842, returning to Jaffna the following year. He was finally compelled, by reason of continued ill health, to leave his mission work and return home in 1849. With health partially restored, he continued as agent of the Board two years, during which time he visited and did efficient work among the churches of southern New England. From November, 1853, to March, 1857, he was acting pastor of the Congregational Church in Williamstown, Massachusetts. During this time he occasionally lectured to the students of the college on Hinduism and gave some private lessons in Tamil. It is to be presumed that his services in the church and college had

not a little to do with creating a zeal for missions, for, from the classes which had the opportunity of hearing him preach or lecture, twelve members gave themselves to missionary work. In April, 1857, he was installed pastor of the church in Centrebrook, Connecticut, where he died suddenly, May 16, 1858, at the age of 57.

Mr. Hoisington was endowed by nature with an acute and vigorous mind. His work as instructor of Tamil youth at Batticotta Seminary led him to study deeply the science, metaphysics, and theology of the Hindus, and it was said of him that in the department of higher Tamil literature, he had perhaps no superior in Southern India.

Mr. Hoisington was married on September 21, 1831, at Chester, Massachusetts, to Nancy, daughter of Crispus and Betsey (Wright) Lyman, granddaughter of Stephen Lyman, and a descendant of Richard Lyman, who came from Essex County, England, to Northampton, Massachusetts. She survived her husband many years, dying in Cleveland, Ohio, March 29, 1878, at the age of 74.

Of six children born to them, only one is now living, Rev. Henry Richard Hoisington, who was graduated from Williams in 1857, and is now a retired Presbyterian minister, residing in Moores, Pennsylvania.

Besides numerous letters written from the mission field and published in the *Missionary Herald,* Mr. Hoisington published the "Oriental Astronomer," various articles in the *Bibliotheca Sacra,* and "Exposition of Hindu Astrology," published by the Ceylon Mission in the *Christian Almanac.* He also wrote for the American Oriental Society a Syllabus of a Tamil translation of an old Sanskrit work which treats of deity, soul, and matter; also an English translation of the same treatise, with an introduction and notes. His Alma Mater con-

ferred on him the honorary degree of Master of Arts in 1843.

Samuel Hutchings was born in New York City September 15, 1806. He was the son of Samuel and Lois (Whitehead) Hutchings. Samuel Hutchings, Sr., was among those taken by the British during the Revolutionary War, and was confined in the Middle Dutch Church, on Nassau Street, New York, which was then used as a prison. He was a merchant, and during the pastorate of Rev. Dr. Cox was an elder in the Spring Street Presbyterian Church of New York City. The son was reared in a home of comfort and amid excellent religious influences, and early gave himself to the ministry. He fitted for college at the academy in Bloomfield, New Jersey, and entered college in 1824. Among his college mates were Nathan Brown, Simeon Howard Calhoun, Samuel Irenaeus Prime, and David Newton Sheldon. Four of his classmates became missionaries in foreign fields. He was a member of the Philologian Society and of the Mills Theological Society. He was a successful student, and was one of the speakers at Commencement, the subject of his oration being "Errors of Genius." After graduation he studied theology in Princeton Seminary, completing the course in 1831.

He was ordained by the Presbytery of Cleveland, Ohio, November 8, of the same year, and became the stated supply of the First Presbyterian Church of that city, 1831-32. He then became stated supply of the Congregational Church in Medfield, Massachusetts, 1832-3. In 1833 he sailed under appointment of the American Board as a missionary to Ceylon, India, where he spent ten years of faithful service.

In his journal of date July 12, 1834, Mr. Hutchings gives some account of his surroundings at Varany: "We

took our departure from Oodooville, where we spent eight months of peculiar interest and great enjoyment, and arrived here on the eighth instant. We are living in a bungalow which, as to neatness and comfort, is just about on a par with a newly built barn at home. It is covered with leaves deeply plaited together, instead of boards. The dimensions are fifty-six feet by thirty-three. One end is reserved for meetings on the Sabbath, the remainder divided into two rooms, besides a bathing and store-room. The church ground is nearly covered with thorns and bushes, but we hope soon to have it all cleared away. This is the more necessary as many snakes, scorpions, tarantulas, etc., hide among them. We have killed in two days two snakes whose bite is death—cobra capella, or hooded snake, also a scorpion with two of its young, whose poison is very painful. These cobra capellas are usually from three to five feet long, and the larger ones three and three and a half inches thick." A more pleasing passage in the journal of the same year is the following: "We have now in Varany four schools, in which are nearly 150 pupils, most of them boys. We shall gradually obtain girls. We have had applications for the establishment of more schools, but our means will not allow us to have more this year." The journal of a year subsequent tells of the meeting at Oodooville of 150 school-masters and of the 6000 children of the district who were being educated under them in the knowledge of the true God.

The beginning of the year 1842 finds Mr. Hutchings at Royapoorum, a northern suburb of Madras, he having removed there from the Ceylon Mission for two years, to assist in the preparation and publication of a Tamil and English Dictionary, which had been begun by Mr. Knight of the Church Missionary Society. Mr. Hutchings also took charge of the station at Royapoo-

rum, where, a little while before, a church edifice had been erected.

Mr. Hutchings had the distinction of having introduced into India Dr. Lowell Mason's method of teaching singing. Being himself a singer and a personal friend of Dr. Mason, Mr. and Mrs. Hutchings had, by invitation, visited Dr. and Mrs. Mason in Boston before sailing, in order that Dr. Mason's method might be learned for the purpose of teaching it to the boys of Batticotta Seminary.

Near the end of the year 1843 ill health compelled Mr. Hutchings to relinquish the work to which he had devoted his life and in which he had been so successful, and to return to this country. After a period of rest and recuperation he became pastor of the Congregational Church in South Brookfield, Massachusetts, 1847-51.

He was principal of a private school for young ladies in New Haven, Connecticut, 1851-6, and of a similar school in Wilkesbarre, Pennsylvania, 1856-7. He was stated supply for the Wickliffe Presbyterian Church at Newark, New Jersey, 1857-63, where he also taught two years. He subsequently became the stated supply of the Presbyterian Church at Salem, Pennsylvania, 1869-70. After another period of teaching he removed, in 1873, to Orange, New Jersey, and devoted himself to literary work. He died in Orange of pneumonia and heart failure, September 1, 1895, 89 years of age. He was the last survivor of a family of fourteen children. The funeral services were held at the family residence in Orange, the six oldest grandsons acting as bearers. The place of burial is Mount Pleasant Cemetery, Newark.

Mr. Hutchings married at New Haven, Connecticut, September 18, 1831, Elizabeth Coit Lathrop, daughter of Charles and Joanna (Leffingwell) La-

throp, and granddaughter of Colonel Christopher and Elizabeth (Coit) Leffingwell and of Azariah and Abigail (Huntington) Lathrop, and a descendant of Rev. John Lothroppe, who came from Lowthorpe, England, to America in 1634. Mrs. Hutchings was also descended, on her mother's side, from Elder Brewster of the *Mayflower*. Her father, Charles Lathrop, graduated from Yale in 1788, and spent his life in Norwich, Connecticut, in the practice of the law. He married a sister of William Leffingwell, of Norwich, who was graduated at Yale in 1786. Mrs. Hutchings had four sisters, all of whom married ministers, and all but one missionaries, one of the sisters being the first Mrs. Miron Winslow.

Of ten children born to Mr. and Mrs. Hutchings, five are living:—Mrs. Theodore H. Smith, Orange, New Jersey; Mrs. Frederic A. R. Baldwin, Allentown, Pennsylvania; Elizabeth Nichols Hutchings and Cornelia Vermilye Hutchings, Orange, New Jersey; George Long Hutchings, East Orange, New Jersey. Mrs. Hutchings died at Orange, September 1, 1895.

While in India Mr. Hutchings was, for a time, secretary of the Jaffna Bible Society and secretary of the Revision Committee. In collaboration with others he revised the Tamil Bible, and near the close of his term of service in India, he was engaged in the compilation of a Tamil and English Dictionary. After his return to this country, he published in 1874 "The Mode of Baptism." He was one of the principal contributors to the American edition of "Chambers' Encyclopædia," over one thousand articles in this work being from his pen. He also prepared most of the biographical sketches for the "Encyclopædia of Missions." He was a contributor also to the *Bibliotheca Sacra, Christian Intelligencer,* and *Presbyterian Journal,* besides other religious and secular periodicals.

Mr. Hutchings received from his Alma Mater the honorary degree of Doctor of Divinity in 1888.

David Belden Lyman, the oldest of ten children of David and Rhoda Phelps (Belden) Lyman, was born in Hartford, Connecticut, July 28, 1803. He was the grandson of David Lyman, who married Mary Brown, a relative of the martyr, Captain John Brown. This grandfather, known as General David, served some time in the army of the Revolution, and then was honorably discharged to run a grist-mill in New Hartford, for the supply of the Revolutionary troops. The great-grandfather of David Belden, also named David, married Mary Guitteau, who was of Huguenot descent, being the daughter of Francis Guitteau, a distinguished physician of Woodbury, Connecticut, who was banished from France during the persecution of the Huguenots in connection with St. Bartholomew's Day.

The Lyman family traces its descent from Richard Lyman, who was the ancestor of all the Lymans of English stock in America, and who was born in High Ongar, Essex County, England, and married Sarah, daughter of Roger Osborne, of Halstead, in Kent. He embarked with his family from the port of Bristol for New England, and became one of the first settlers of Hartford, Connecticut. He died in August, 1640.

The father of David Belden Lyman was a farmer, and, through his ancestry from England and the Huguenots of France, he was a Puritan of double quality. The name of Lyman is one of distinction in the civil and religious annals of this country. In this branch of the family were many who enjoyed the advantages of higher education. Rev. Orange Lyman, an uncle of the subject of this sketch, was graduated at Williams in 1809, and was for one year a tutor in his Alma Mater. He married a sister of a college mate, Chester Dewey

(Williams 1806), who afterwards became a professor in his Alma Mater. Two other uncles, Elijah and Norman Lyman, were eminent physicians in Connecticut. Two cousins, Rev. John Burnett Lyman and Rev. Judson Guitteau Lyman, were graduated here in 1825 and 1847, respectively.

David Belden Lyman was converted in childhood and united with the church at the age of eighteen. He prepared for college at the Lenox Academy and entered Williams in 1824. One of the more distinguished members of the class of 1828 was Dr. Alonzo Clark. This class had five members who became missionaries in foreign fields, the four besides Mr. Lyman being Harvey Rexford Hitchcock, Henry Richard Hoisington, Samuel Hutchings, and David White, who, however, was not graduated at Williams. The large number of missionaries from the class of 1828 may be accounted for in part by the earnest preaching of President Griffin, who had been inaugurated in 1821, and in part by the revival of religion that occurred in the college in 1824 and 1825.

Lyman's college life was marked by good scholarship and earnest religious character. He was a member of the Philologian Society, and of the Mills Theological Society. He was one of the speakers at Commencement, his appointment being an Oration, and his subject, "Effects of the Roman Conquest upon Britain."

His theological studies were pursued at Andover Seminary, where he was graduated in 1831. On October 12 of the same year he was ordained as a missionary of the American Board at Hanover, New Hampshire, with Rev. Asher Wright, for a long time missionary among the North American Indians. President Lord of Dartmouth College preached the sermon on the occasion. On the 26th of November, he sailed from

New Bedford, Massachusetts, with the fourth missionary company for the Sandwich Islands, reaching Honolulu May 17, 1832, after a passage of 172 days. He was stationed at Hilo on Hawaii, where he remained during his whole missionary life, without once returning to his native land. After four years of evangelistic work as associate pastor with Mr. Green, he opened the Hilo Boarding School for Boys in 1836, and continued at the head of it until 1873, when he retired because of advanced age. The school was designed to train teachers for the common schools. The pupils were required to do a certain amount of manual labor each day. The institution had a charter, the missionaries of the Islands being the trustees. The school trained nearly 1000 choice Hawaiian youth, many of whom are to-day pastors of the native churches, teachers of the native schools, lawyers, planters, men of affairs, and missionaries in other islands. Upon the minds and hearts of all of these Mr. Lyman left the impress of his own high character. The value of the services which he thus rendered for Hawaii cannot be easily appreciated. In addition to teaching, he also often preached.

He was of gentle spirit, and humble in his estimate of himself. In his life work he accomplished much more than many others who seem to do far more. It was characteristic of his modesty that he said to one who was to speak at his funeral: "Say nothing in my praise, say what you can to make men better." The following extract is from the obituary notice given in the *Missionary Herald:*

"Quietly and unostentatiously he did his work, not anxious for the applause of man, but ready to devote all his powers to the service of his Master. In his old age he was greatly honored by all who knew him. He kept himself fresh by work and study, and when up-

ward of seventy-five years of age he was accustomed to read his Hebrew Bible, both for profit and enjoyment. It was fitting that at his funeral in the native church at Hilo, where Titus Coan had so long preached, there should be a great assembly of Hawaiians, and that both the natives and foreigners should unite in affectionate remembrance of him whom they loved to call 'Father Lyman.' "

He died at Hilo, October 4, 1884. Of the eighty-one years of his earthly life, fifty-two were spent on missionary ground.

He married, November 2, 1831, Sarah, daughter of Deacon Salmon and Mary (Moore) Joiner of Royalton, Vermont. She died at Hilo, December 7, 1885, —"A mother in Israel."

The following is a brief record of four of the seven children born to them. Henry Munson Lyman was born on the Island of Hawaii, November 26, 1835, and after graduating at Williams in 1858, with Phi Beta Kappa rank, studied medicine at Harvard and New York and was appointed assistant surgeon in the army. He subsequently removed to Chicago, and from 1870 during his active life held a place on the faculty of Rush Medical College. He was the author of several books on Anæsthetics and Insomnia, and was often consulted by other physicians as a recognized authority. He attained high rank as a practitioner, was an eminent teacher and a scholar of broad culture. He died in Evanston, Illinois, November 21, 1904. Frederick Schwartz Lyman was born at Hilo, in 1837, and married Isabella, daughter of Levi Chamberlain, one of the earliest missionaries to the Sandwich Islands, and was in 1870 Circuit Judge of Hawaii, residing on his plantation in Kau, Hawaii. David Brainerd Lyman was born at Hilo in 1840, came to the United States, June, 1860, was graduated from Yale in 1864, and from

Harvard Law School in 1866, and became a distinguished lawyer in Chicago, Illinois, where he died, April 8, 1914. Rufus Anderson Lyman, another son, was the Lieutenant-Governor of the Island of Hawaii in 1870.

David White, son of Enoch and Sarah (Lankton) White, and grandson of Ebenezer White, was born in Pittsfield, Massachusetts, March 23, 1807. In Smith's "History of Pittsfield," there are references both to the father and grandfather of Mr. White. In speaking of the erection of one of the edifices of the First Congregational Church of Pittsfield, Mr. Smith says: "The cornerstone of the church was laid on the 28th of May, 1852, by Rev. Dr. Todd, who made an appropriate address. There were other ceremonies, such as are usual on similar occasions, but perhaps the most interesting feature of the day was the presence, seated on the platform, of respected and venerable citizens who had worshipped in the first humble sanctuary of the parish, and had also aided, sixty-one years before the present ceremonies, in raising the frame of the second meeting-house. They were Butler Goodrich, John Dickinson, Oren Goodrich, Elijah Robbins, and Enoch White."

The following passage refers to his grandfather: "The first mill-dam in Pittsfield—built by Deacon Crofoot some few rods south of the Elm Street bridge—passed, in 1778, into the hands of Ebenezer White, under a lease of nine hundred and ninety-nine years from the town. It remained in the hands of Mr. White, and, after his death, of his son, Enoch, until 1832; Mr. Enoch White continuing and improving the saw and grist-mill on the east end of the dam, and the successors of Jacob Ensign maintaining the fulling-mill on west end; Jonathan Allen, 2d, being the last. Simeon Brown also built a bark-mill, for the supply of the tan-

nery, just below the dam, and obtaining its power from it." Another statement of this history is that Ebenezer White lived on the road to Dalton, East Street.

David White entered college from Pittsfield in 1824, but for some reason remained here only one year, going to Union College, where he was graduated. At Williams he was a member of the Philologian Society, with Phi Beta Kappa rank. After graduation he taught for a time, and then entered Princeton Theological Seminary in 1832, graduating in 1835. He was ordained as an evangelist at Pittsfield by the Berkshire Congregational Association on October 9, 1836, and on the 31st of the same month, accompanied by his wife and Mr. Benjamin Van Rensselaer James, he embarked at Baltimore, bound for Cape Palmas, Western Africa, where he was to be associated with Mr. Wilson at that station. The party arrived at Cape Palmas in good health on December 25, just two years after the arrival of Mr. Wilson. Mr. White wrote: "We were cordially welcomed by Mr. Wilson and wife, and were most happy in finding them enjoying excellent health, and prosecuting their labors with the prospect of great success. Everything in connection with the mission, so far as we can judge, encourages us to believe that much good has been effected by the mission among this people. Everything around us makes us more and more satisfied with the field of labor which we have chosen. While much remains to be done before this can become a virtuous and intelligent people, every effort to render them such is crowned with apparent success. Our hearts are drawn out to them, and it will be our pleasure to devote ourselves to their good.

"Yesterday (27th) the king and nine of his headmen called to welcome us to their country. They expressed much pleasure at seeing us, and a willingness

to facilitate our operations. They are beginning to see the importance of schools for their children; and urgent requests are almost daily made for schools to be opened in the adjoining towns."

But these pleasant anticipations were doomed to an early and most sad disappointment. In less than one month after writing the lines just quoted, on January 23, Mr. White died of fever, and Mrs. White died of the same disease on January 28. But even in this short period of service, both Mr. and Mrs. White had been able to do work that won the affection of the natives. The very Sabbath before his death Mr. White had preached to the people through an interpreter, and had made a deep impression by the great emphasis with which he had told them that it might be the last time that they should hear his voice. A letter from Mr. Wilson, published in the *Missionary Herald* for 1837, gives a full account of the sickness and death of Mr. and Mrs. White. The following is an extract from Mr. Wilson's letter: "Every interview he had with this people made them feel he was their friend, and that he had come to Africa for their good. He and I visited all the native settlements between this place and King Baphro's town, at the mouth of the Cavally River, the week after his arrival. This visit enlisted his feelings very deeply in the salvation of this people, and he frequently said, 'How interesting—how interesting a field is this! Oh! that my brethren in America could only see what I see!' Many times he was affected to tears, as he turned his eyes upon the lively groups of boys and girls who surrounded us in every village through which we passed.

"Nor were the feelings of his dear wife less engaged. Her only desire to live, as she frequently said, was to do good to this people."

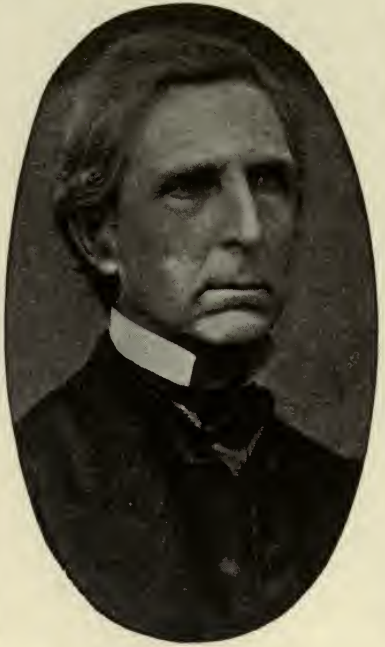
On October 12, 1836, Mr. White married Helen

Marcia Wells of Newburgh, New York, who was born in Cambridge, Washington County, New York, November 24, 1813.

CLASS OF 1829

Simeon Howard Calhoun, the sixth of nine children of Andrew and Martha (Chamberlin) Calhoun, was born in Boston, August 15, 1804. Andrew Calhoun was a merchant, and he and his wife were among the original members of Park Street Church. Young Calhoun, from the age of six till ten, enjoyed the pastoral instruction of Rev. Dr. Griffin, who subsequently became president of Williams College. Dr. Griffin's ministry made a lasting impression upon the youth. In December, 1814, the family removed to Rindge, New Hampshire, where they came under the pastoral care of Rev. Dr. Seth Payson. In 1821, the family removed to Canajoharie, New York, where the father had purchased a farm. Here the son fitted for college, devoting some of his time, also, to farming and teaching. In his twenty-third year he entered the Junior class at Williams, where his maturity and superior talents enabled him to attain a high rank as a scholar and gave him a large influence among the students. Among his classmates were Samuel Irenaeus Prime, and Lowell Smith, who became a missionary in the Hawaiian Islands. Mr. Calhoun was a member of the Philotechnian Society, of which he was for a time president. He was graduated with Phi Beta Kappa rank, and was one of the speakers at Commencement, the subject of his oration being, "Clinton and Canning." Owing to the death of George Ashley Williams, to whom the honor had been assigned, Mr. Calhoun was appointed to deliver also the Salutatory Oration in Latin. While he was a superior scholar, he was not religious,—while in college he was a sceptic and an opposer of religion.

Rev. J. Edwards Ford



Rev. Simeon H. Calhoun

Rev. J. L. Lyons

After graduation, he taught three years in the High School at Springfield, Massachusetts, at the same time entering his name as a student of law in the office of his brother, the Hon. William B. Calhoun. In 1831, the death of his mother, who had devoted him to the life of a missionary, brought vividly to his mind her prayers and lessons, and led to his conversion. In 1833, he accepted a tutorship in Williams College, which he held for nearly three years. His zeal and activity now in inculcating religious truth among the students were more than commensurate with the indifference he had shown to religion in his student days. Rarely, probably, in the history of the college has there been a stronger religious influence exerted than at this period, when Dr. Griffin was president, Mark and Albert Hopkins were professors, and Simeon H. Calhoun was tutor. From the classes of 1834-46, thirty-five per cent of the students entered the ministry, and of this number nearly thirty became missionaries, either in the foreign or home field. Of this number was David Tappan Stoddard, the missionary to Persia, who was for some time a student at Williams. In the life of Stoddard it is stated that his influence was decidedly in favor of order and good morals, and that "this was owing in no small degree to the excellent influence of Mr. Simeon H. Calhoun, who was then tutor in college." Young Stoddard writes of him: "Our tutor has already become very dear to me, and seems almost a second father. Indeed, he is so considered by all the students, who go to him for advice and direction as to one in whom they place implicit confidence. By his unwearied exertions he has rendered himself so necessary to the college that it would seem that the college could not well exist without him."

Mr. Calhoun did not study at a theological seminary, but while a tutor in college he devoted consider-

able time to the study of theology, receiving more or less of direction and assistance from President Griffin and Professor Mark Hopkins. He was licensed to preach by the Berkshire Association in June, 1836, and in October following, at Springfield, was ordained as an evangelist. He had previously received an invitation from the American Bible Society to act as their agent in the Levant. He had been for some time greatly interested in the Greek people, and on the 4th of July, 1829, he had delivered before the faculty and students in the chapel an oration on the subject:—"The intimate connection between Liberty and Knowledge," the peroration of which was inspired by the thought of Greek independence. Gladly accepting the appointment of the Bible Society, on the 17th of November, 1836, he left the United States for the Levant, and reached Smyrna January 1, 1837. He labored successfully in this position for seven years, during which time he made occasional trips from Smyrna as a center, to Constantinople, Greece, Egypt, and Syria. A single extract from his journal, of date February 7, 1839, will give an idea of the extent and importance of his work. "During the year 1838," he writes, "more than 20,000 New Testaments and portions of the Old were circulated in the kingdom of Greece. This is a greater number than has been distributed in any previous year. Between 10,000 and 11,000 were distributed at the expense of the American Bible Society, the rest at the expense of the British and Foreign Bible Society."

In 1843 he received an appointment of the American Board as a missionary, and in July, 1844, he joined the Syrian Mission, and was put in charge of the seminary at Abeih, on Mount Lebanon,—a seminary for training young men to be teachers and preachers. To this work he devoted his entire life. The peculiar sim-

plicity and ardor of his piety, for which he was noted when he was tutor at his Alma Mater, especially qualified him for his great work as an instructor of native preachers in Syria.

Of his work and surroundings, his classmate, Dr. Prime, who visited him in his mountain home in 1854, wrote: "It was a very lowly cot in which he received me, his classmate and college friend. In the midst of forty Arab boys, he was at work with the zeal and zest that would have inspired him in the highest pulpit in our land. He was happy there. We wandered over the hills together, and journeyed to Tyre and Sidon, and Nazareth and the ancient Shechem and Jacob's well; on the plains of Sharon he related the story of his conversion, and of his new life in God. He had studied the Bible till its words were so familiar that any text in its history, prophecy, gospel or song, was localized without reference. Its spirit was so mixed with his that all his words were grace. He breathed as if heaven were his present home. Cheerful and free from cant or affectation; enjoying as in college "a good thing" when it was said; abounding in reminiscence and anecdote and entertaining in his conversation always, he lived above the world while he was in it, and, like Enoch, walked with God."

The *Missionary Herald* for December, 1868, contains an article on "Lebanon and the Abeih Seminary," prepared by Messrs. Calhoun and H. H. Jessup, which contains the following description of the scenery and inhabitants: "The view from the roof of the seminary is extensive and beautiful. We have a semi-circle of sea (the Mediterranean), to the west and north; and behind us, the lower ridges of Lebanon, intersected by well-cultivated valleys. A walk of fifteen or twenty minutes takes us to the height above the village, from which we have a magnificent prospect of the

higher ranges and peaks of the goodly mountain. To the south and southwest, the vision stretches away into the territory of the old tribes of Naphtali and Asher, and reaches Tyre and Sidon and Sarepta, on the coast. We have often seen the mountains on the island of Cyprus, more than one hundred miles distant.

" 'The Lebanon,' as it is usually called, is a *range of mountains* stretching on towards the north from the borders of Galilee, seventy-five or eighty miles. It is eminently a 'goodly mountain.' The number of inhabitants is about 300,000, more than half of whom are of the Papal Church. The Druzes number about 55,000; the remainder are adherents of the Greek Church and Mohammedans, of both the Turkish and Persian sects. The universal language is Arabic."

Dr. Calhoun was eminent both as a teacher and preacher. He trained most of the teachers and preachers who are now employed in the Syrian mission of the Presbyterian Board, besides several who are engaged by other societies in Syria, Palestine, and Egypt. The success of his seminary at Abeih had no little influence in leading to the founding of other institutions,—like Robert College and the girls' school at Beirut. He was also pastor of the church on Mount Lebanon. Being well versed in the Arabic and Turkish languages, he rendered important services in translation, and assisted Dr. Goodell in his first translation of the Bible into Turkish. His influence was not confined to the people of the Orient. He visited the United States in 1847, returning to Syria in 1849, and again for a short time in 1866, and finally in 1875. In all of these visits he sowed the seed of goodly influence in American churches, especially in the Congregational and Presbyterian bodies, under the Foreign Board of both of which he had served as a missionary. Especially remarkable and impressive were the addresses he made at

the missionary prayer meeting and praise meeting at the Commencement of Williams College in 1876, and at the General Assembly of the Presbyterian Church the same year. His speech on both these occasions was not only eloquent, but glowed with a kind of inspiration, while his venerable appearance and tremulous voice were a prophecy of the end which was near. During this year he often spoke of his desire to return to Lebanon as his home, and to spend his days there, but his health failed rapidly and he died at Buffalo, New York, December 14, 1876.

Dr. Calhoun was gifted by nature with superior intellectual powers, and had he continued in the profession which he first chose, he might have won high distinction at the bar and as a statesman. The family to which he belonged was a remarkable one. All of the several sons became men of influence, and some attained to high positions in the councils of the nation. In view of his finished life, no one would presume to say that in choosing to be a missionary in Syria, Simeon Calhoun did not choose wisely. Along with intellectual qualities of a high order, from his parents, in whom were united the Scotch and the Protestant-Irish elements, he had inherited great strength of character. While he was far-sighted and sagacious in comprehending the character of those about him, simplicity and timidity were marked traits in his character. It was through dread of display that he declined to receive honorary degrees from colleges. It is not strange that his influence in Syria was great among all classes. English and German residents, as well as American missionaries, revered him and often resorted to him for counsel. Natives who were not of his faith, and of whatever religion, placed implicit trust in him. A striking instance of this was shown at the time of the Druze massacre, when both Maronites and Druzes deposited with him

their treasures, while they fled to places of safety. The ardent piety which he manifested during the years of his tutorship at Williams never grew faint, and till the day of his death he was an earnest student of the Word of God from the time that, in answer to the prayers of a godly mother, he had been constrained to search the Scriptures for the revealed way of life. Hence it was that at the seminary at Abeih the Bible was the chief text-book, and the Old and New Testaments were studied thoroughly, through the entire four years' course. Of a commanding figure and with a strikingly noble face, he always impressed one with the magnetism of his presence. Hence it was, perhaps, that in the days of his venerable dignity and power, Dr. William Adams was accustomed to call him "The Cedar of Lebanon."

His Alma Mater conferred on him the honorary degree of Doctor of Divinity in 1864.

Dr. Calhoun was married September 19, 1848, to Miss Emily Pitkin Raynolds, daughter of George and Mary (Cook) Raynolds, a sister of Rev. George Cook Raynolds, M.D., LL.D. (Williams 1861), missionary in Van, Eastern Turkey. She was also a relative of Rev. Richard Salter Storrs, D.D. (Williams 1807), of Braintree, Massachusetts, and, at the time of her marriage, had been seven years a resident of his family. She belonged to a missionary family. Of the descendants of her grandfather, Samuel Raynolds, ten have already engaged in missionary work, one of them being Mrs. William G. Schauffler, who was a mother of missionaries. At the time of the death of Dr. Calhoun there were living five children:—four daughters and a son. The oldest daughter, Emily Raynolds Calhoun, married Dr. Galen Bancroft Danforth, and was connected with the Syrian Mission till the time of her death in 1881. Another daughter, Susan Howard Calhoun, married Rev. Charles Newton Ransom, and is now

connected with the Zulu Mission. The son, Rev. Charles William Calhoun, M.D. (Williams 1873), was connected with the Syrian Mission till the time of his death in 1883. After the death of her husband, Mrs. Calhoun returned to Syria, and for several years labored there among the women. In 1885 she returned to America, and afterwards accompanied her daughter, Mrs. Ransom, to the Zulu Mission, Natal, South Africa, where for several years she labored to lead souls to Christ, and where she died November 4, 1908, aged 84 years. "This estimable lady," writes Dr. H. H. Jessup, "was the worthy companion of so noble, godly, and conservative a man, and made his home in Abeih a fountain of blessed influence for thirty years."

Besides assisting Dr. Gooddell in his translation of the Bible into Turkish, Dr. Calhoun prepared and published text-books in philosophy, astronomy, and theology.

Charles Robinson was born in Lenox, Massachusetts, December 29, 1801. He made a public profession of religion in his fourteenth year, and on December 3, 1815, united with the Congregational Church in Lenox. Soon after this his thoughts were turned towards the gospel ministry, but so many obstacles seemed to stand in the way that he said little about the desire of his heart. When an agent of the American Education Society offered him assistance, he looked upon it as an act of Providence in his behalf.

He fitted for college at Lenox Academy, and entered the Freshman class at Williams in 1825. Among his classmates were Simeon Howard Calhoun, Samuel Irenaeus Prime, and Lowell Smith. He was a member of the Philologian and Mills Theological Societies. At graduation he had for a Commencement perform-

ance a conference with Lowell Smith on "The Past and Future Triumph of Truth."

In the fall of 1829 he entered Auburn Theological Seminary, from which he was graduated in 1832. During the progress of his education he had often considered the subject of the conversion of the heathen in relation to his personal duty, and near the end of his course in the seminary, he decided to offer himself to the American Board should there be a call for more laborers. He sometimes said to his intimate friends: "I am willing to go and labor among the heathen, although I know there are many others better qualified; but if the best men will not go, then those who are willing ought to go." In the summer of 1832 he was accepted by the Prudential Committee of the American Board, and was appointed, together with Mr. Stephen Johnson, a fellow student, to the Siam Mission. He was ordained at Lenox, January 16, 1833. On June 10, of the same year, he and wife, together with Messrs. Johnson, Munson, and Lyman and their wives, embarked from Boston and reached Bangkok July 25, 1834.

Like all other pioneers in the missionary work, Mr. Robinson met with many obstacles and discouragements, owing largely to the jealousy of the Government in respect to foreigners. Coming to understand the difficulty of giving correct impressions as to the religious interest or the moral character of the heathen, he refrained from writing much concerning the state of things in Siam. In one of his earlier letters from the mission field, he writes with interest about the Siamese language, and subsequent letters and his journal clearly show he was meeting with large success, while he wrote, though guardedly, of the extent and promise of his field, of religious meetings and spiritual blessings, of the enlargement of the church and improvement of the

schools. In connection with his work as preacher and teacher, he accomplished much in the way of translating into the Siamese language portions of the Old and New Testaments.

His health began to be impaired in the spring of 1842. He, however, labored on till November, 1845, when he left Siam, hoping to return in a few months; but after a trial of six months he was told that the only hope for his recovery would be found in a speedy return to a cool climate. He left Saint Helena, February 23, 1847, for New Bedford, in very feeble health, still hoping to see his native land once more. He continued to fail, however, till the morning of March 3, when he passed away, at the early age of 46. The body was buried at sea.

On April 1, 1833, he married at Riga, Monroe County, New York, Miss Maria Church. She, with one daughter and three sons, survived him. She returned to the United States April 16, 1847, and died at Brooklyn, New York, January 9, 1886.

An obituary notice of her husband was prepared by Mrs. Robinson, and published in the *Missionary Herald* for July, 1847. The following extract is from that notice: "If the religious character of Mr. Robinson had one trait more prominent than another, it was that confidence which may be said to have had its foundation in the truth: 'He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?' This was a subject on which he delighted to dwell, and on which he loved to preach. Another feature of his Christian character may be found in that expression addressed by Paul to the Corinthians, 'And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again.' "

Lowell Smith, oldest child of Deacon Moses and Lucretia (Brown) Smith, and grandson of Peletiah and Rhoda Smith, was born in Heath, Massachusetts, November 27, 1802. He was a lineal descendant of Lieutenant Samuel Smith of Hadley, Massachusetts, who was one of the very prominent men of his time and place. It is related that in a revival with which the church and town were blessed in 1822, Lowell Smith and his parents were among the converts. The son united with the church in Heath on December 8, of the same year. The father was a farmer and blacksmith by occupation. In later years, the son, in giving an account of his early religious experience, wrote: "For a year or two my convictions were very strong that it was my duty to forsake the farm and shop and prepare myself to preach the gospel to the destitute." In accordance with these convictions he pursued a course of preparatory study and entered Williams as a Freshman in 1825. Two of his classmates were Simeon Howard Calhoun and Samuel Irenaeus Prime. He was a member of the Philologian Society and of the Mills Theological Society. At the Commencement, September 2, 1829, he took part in a Conference with a classmate, Charles Robinson, on the subject,—"The Past and Future Triumph of Truth." After graduation he studied theology at Auburn Seminary, where he graduated in 1832. He was ordained by the Franklin Association, at Heath, September 26, of the same year. As a young man he had heard of the reception of the gospel by the natives of Hawaii, and he now resolved to offer himself as a missionary to the heathen. He went out under the auspices of the American Board with the fifth reinforcement to the Sandwich Islands Mission, sailing with his wife from New London, Connecticut, November 23, 1832, and arriving at Honolulu May 1, of the following year. With them also

sailed Benjamin W. Parker, missionary, and wife, and Lemuel Fuller, printer. For some time they lived in a grass hut, without door, window, or floor. They were at first located at Molokai, where they were associated with a college mate, Rev. H. R. Hitchcock (Williams 1828), but on account of Mrs. Smith's health, they removed to Ewa, on Oahu. In the short time of five months he mastered the language so as to use it in preaching and teaching. In 1836 he removed to Honolulu, and the following year established the Second Church, of which he remained the untiring and faithful pastor for more than thirty years. Soon after the establishment of this church, there followed a great revival, and in June, 1838, he received into church membership, at one communion, 433. During his pastorate nearly 2000 members were brought in from the world and nearly 1000 admitted from other churches. In an interesting letter, dated at Honolulu, November 8, 1843, addressed to the Society of Inquiry, Williams College, and now preserved in the College Library, Mr. Smith writes: "This mission has been in operation twenty-three years, and in the meantime 30,000 of the people have been baptized into the name of the sacred Trinity, and admitted to the fellowship of the Christian church. More than 5000 were received to church fellowship during the year 1842. After deducting the thousands who have died and others who have been removed by church discipline, the whole number of church members now in regular standing is about 24,000."

His labors were abundant, not only as a preacher and pastor, but also in the field of education. He trained many of the natives to be preachers, teachers, and missionaries. He retired from the pastorate in 1869, but still labored, in various ways, for the welfare of the Hawaiians till the end. He died May 8, 1891.

The funeral services were held in the Kaumakapali

church, and were attended by throngs of people, together with members of the diplomatic corps, and representatives of the queen and Government. The following extract is from an article published in the *Friend* by one of his colleagues, Rev. S. E. Bishop: "If we were to specify that trait of Father Smith which impressed us most, it would be his pure, simple, single-heartedness. He did not seem to reason much about benevolence or 'altruism.' He simply went straight forward doing all the good in sight. With him the way to do a thing was to do it, not to stop and ponder much about it. He seemed to think little about his own salvation, but to toil much to save other people. He was full of prayer, leaning wholly upon God. His family often heard his low tones in the night talking with his God and supplicating mercies for many people. His life was a blessed and holy life, and his departure a blessed and sacred ushering into the rapture of God's presence. How many thousands of chosen Hawaiians have welcomed him there, whom he taught and led in the way to heaven!"

Mr. and Mrs. Smith visited their native country in 1865-6.

He received the honorary degree of Doctor of Divinity from his Alma Mater in 1864.

He was married October 2, 1832, to Miss Abba Willis Tenney, daughter of Gideon Tenney, of Brandon, Vermont. She died at Honolulu January 31, 1885. There were born of this marriage seven children.

The following extract concerning the life and character of Mrs. Smith is from the *Missionary Herald* for 1885: "She is spoken of as possessed of a lovely Christian character, fulfilling her responsibilities as wife, mother, missionary, and teacher with great fidelity and grace. . . . For fifty-two years Mrs. Smith

labored in various ways for the good of the Hawaiian race, always aiding her husband in his efforts, and part of the time teaching, for which work she was eminently qualified. For many years she had been President of the Hawaiian Woman's Board, into which organization she carried all her faith and zeal."

CLASS OF 1830

Jesse Lockwood was born at North Salem, New York, November 11, 1802. He was induced to commence study with reference to being a Christian minister when, as he expressed it, "he saw the whiteness of the field and the great want of laborers." He prepared for college at Clinton Academy, East Hampton, Long Island, and entered Williams as a Sophomore in 1827. In October, 1825, two years before entering college, he united with the Presbyterian Church of Lamington, New Jersey. In college he joined the Mills Theological Society, and also the Philotechnian Society, of which he was for a time president. At Commencement he appeared in a Conference with two of his classmates, Jared Reid Avery and Nathan Strong Hunt, the subject being "Oppressions of Modern Greeks, of our Indians, and of the Children of Africa."

After graduation he studied theology, spending two years at the seminary in Princeton, and one year in New Haven. In April, 1833, he was licensed to preach by the First Presbytery of Long Island, the session being held at Sag Harbor, and on the 18th of the following September, at the close of his theological studies, he was ordained at the same place, and by the same Presbytery, as a missionary to the Indians.

On October 18, 1833, he, with his wife, left New York on his journey to the Western Cherokee country, arriving at Dwight January 25, 1834. The field

to which Mr. Lockwood went was that of the Arkansas Cherokees, lying west of the Arkansas Territory and north of the Arkansas River. The population of the tribe at that time was 5000. The mission there had been commenced in 1817. Mr. Lockwood entered at once on his missionary labors, being stationed at Dwight. He prosecuted his labors with great diligence, but after a service of five months he died of fever at Dwight, July 11, 1834, in the 32d year of his age. An obituary notice of Mr. Lockwood, prepared by his colleague, Rev. Cephas Washburn, appeared in the *Missionary Herald* for 1834. The following extract is from that article: "Mr. Lockwood was an excellent young man. He had won the confidence and love of all the family and of all the Cherokees who had become acquainted with him. We cherished the fond expectation that he would live to become extensively useful among this people. The providence which has so quickly removed him is dark and mysterious. We know it is right, and we would bow with submission to the divine will. Yet we can but feel that we and the Cherokees have sustained a heavy loss. For him we cannot mourn. Divine grace had made him, in an eminent measure, meet to be partaker of the inheritance of the saints in light. I think I never saw so lovely an exhibition of the mind that was in Christ Jesus, as was given by that dear brother. His attainments in piety were very far above the ordinary standard, even of ministerial or missionary piety. Of him it might truly be said that prayer was his vital breath. His was a most lovely example of meekness, humility, benevolence, and conscientiousness."

Mr. Lockwood was married on September 22, 1833, at Gloucester, Massachusetts, to Miss Cassandra Sawyer, daughter of Rev. Moses Sawyer, formerly of Henniker, New Hampshire. She studied at Ipswich

Female Seminary under Miss Grant and Miss Lyon. After the death of her husband she returned to Gloucester.

David Newton Sheldon, son of David and Elizabeth (Hall) Sheldon, and grandson of Phineas and Ruth (Harmon Smith) Sheldon, and Luke and Elizabeth (Cooley) Hall, was born in Suffield, Connecticut, June 26, 1807. The first immigrant ancestor in America was Isaac Sheldon, who was born about 1629, probably near London, England, and who probably came as a boy with his father to Dorchester, Massachusetts. He was recorded in Windsor, Connecticut, in 1652, and in Northampton, Massachusetts, in 1654. Isaac Sheldon was the great-great-grandfather of the subject of this sketch. The great-grandfather removed to Suffield, Connecticut, in 1723, where many of his descendants lived after him. A noteworthy fact about the ancestry is the longevity of many members of the family. Both the parents of David Newton Sheldon lived to be over ninety years of age. His grandfather Sheldon lived to be ninety, and the grandfather Hall to be eighty-two. The father of Mr. Sheldon was a farmer.

The son fitted for college at Westfield, Massachusetts, and entered Williams as a Sophomore in 1827. Among his college mates were Alonzo Clark, Simeon Howard Calhoun, Samuel Irenaeus Prime, and William Rankin, who for many years had the distinction of being the oldest living graduate of the college. In college Mr. Sheldon was a member of the Philologian Society and was one of the presidents of the Society. He excelled in scholarship and graduated as Valedictorian of the class. The subject of his oration at Commencement was "Importance of uniting Active with Contemplative Habits." Three years later he delivered the Master's Oration. He was a tutor in the college

1831-32. He then studied theology at the Newton Theological Seminary, from which he was graduated in 1835. The same year he was ordained as a Baptist minister. On October 25 of that year, he and his wife sailed from New York to go as missionaries to France. They landed at Havre November 21, and reached Paris November 25.

It is probable that while a member of the seminary he came under influences which led him to undertake this mission. In 1832, at the meeting of the General Convention of the Baptist denomination a resolution was adopted instructing the Board of Managers to inquire into the expediency of establishing a mission in France. After suitable inquiries, the Board decided to send an agent to France to inquire into the conditions of the churches there and the opportunities for missionary work. Rev. Ira Chase, D.D., a professor in the seminary at Newton, was appointed for this purpose and sailed for Havre in October, 1832. In the report he made on his return to the United States he recommended the establishment of a permanent mission in the country. The Board adopted this recommendation and sent Mr. Isaac Willmarth, then a member of the seminary at Newton, to commence the mission at Paris. He reached the French capital in June, 1834. The instructions given him made it one of the principal objects of the mission to train young men for the gospel ministry. A church of ten members was organized in July, 1835, and in November of that year Mr. Sheldon and Rev. Erastus Willard arrived in Paris and joined the mission. They spent the winter at the capital learning the French language and assisting Mr. Willmarth in preaching in English, distributing tracts and religious books, and writing for the press. In the spring of the following year Messrs. Willmarth and Willard removed to Douai, for the purpose of establishing near

there a mission school, in which to train candidates for the ministry. The place selected was Nomain, a village about twelve miles from Douai. Although the school was commenced, the original plan was not carried out. Missionary operations, however, were carried on in the north of France from various points where there already existed Protestant churches. In the meantime Mr. Sheldon was occupied with mission work in Paris, occasionally making visits to the provinces of the North. As the chapel which had at first been used was inconveniently situated, the public services of the mission were held at Mr. Sheldon's own house, or occasionally at the houses of the church members. Professor Gamwell in his "History of American Baptist Missions" states that "the principal labors of Mr. Sheldon at Paris were of a retired and private character, and were devoted to the dissemination of the gospel by other agencies than that of preaching." In September, 1837, Mr. Willmarth returned to the United States on account of feeble health and left many additional cares with Mr. Willard, his assistant at Douai, who, besides the instruction of the pupils in theology, had to visit and superintend many missionary stations. As he was compelled thus to withdraw more and more from the work of training candidates for the ministry, which was one of the chief objects of the mission, it was deemed best that Mr. Sheldon should leave his station at Paris and go to the aid of Mr. Willard at Douai. Though the prospects of the mission at the capital were at that time very inviting and hopeful, Mr. Sheldon removed to Douai in April, 1839, where he assumed charge of the theological pupils and conducted service every Sabbath in the English chapel. Mr. Sheldon, however, deciding about this time to enter upon other spheres of usefulness at home, returned to the United States, landing in New York on November 17, 1839. From New

York he went with his family to Halifax, Nova Scotia, arriving there May 16 of the following year. Here he was pastor of a Baptist church till November 5, 1841, when he went to Waterville, Maine, where he was pastor of the Baptist church for one year. He then became President of Waterville College, which position he held for ten years, 1843-53. During this period, he was also Professor of Intellectual and Moral Philosophy, and from 1853 to 1889 was a member of the Board of Trustees. In 1853 he removed with his family to Bath, Maine, where he was pastor of the Baptist Church about three years, after which he became pastor of the Unitarian Church in the same town. In 1862 he returned to Waterville and became pastor of the Unitarian Church there, which position he held till 1878. He continued to reside in Waterville till his death, October 4, 1889. Dr. Sheldon was spoken of as "an able preacher, a profound scholar, and possessed of a singular grace of mind and character."

He was married October 15, 1835, in Chelsea, Massachusetts, to Rachel Hobart Ripley, daughter of John and Jane (Molineux) Ripley, and granddaughter of Nehemiah and Lydia (Hobart) Ripley, and descendant from William Ripley, who came, probably, from Hingham, Norfolk, England, on the *Diligent,* and settled in Hingham, Massachusetts, in 1638. John Ripley was born in Hingham, and from there removed to Boston, where Mrs. Sheldon was born December 3, 1809. Her father's mother was descended from Rev. Peter Hobart, son of Edmund Hobart, who was born in England and came to Charlestown, Massachusetts, in 1633, later establishing himself in Hingham. On her mother's side Mrs. Sheldon was of French extraction, and possibly descended from a Huguenot family. She died in Lynn, Massachusetts, August 6, 1896. Of nine children born of this marriage, a son and two daughters

born in France died in Waterville, and a daughter born in Halifax died in London, England. Four sons are living: Henry Newton, who was graduated at Harvard in 1863, and received from his Alma Mater the degree of LL. D. in 1908, Justice of the Supreme Court of Massachusetts, and resident in Boston; Orlando Wilbur, Biddeford, Maine; Chauncey Cooley, who was graduated from Harvard as Bachelor of Arts, in 1870, and from the Medical School as M. D. in 1873, resident in Lynn, Massachusetts; Edward Stevens (Harvard 1872), Professor of Romance Philology in Harvard University.

Mr. Sheldon received the honorary degree of Doctor of Divinity from Brown University in 1847, was a member of the Maine Historical Society and, for a time, was trustee of the Newton Theological Institute.

Besides occasional sermons and articles in the *Christian Review,* he published a volume of discourses, "Sin and Redemption" (New York, 1856).

CLASS OF 1831

Nathan Benjamin, son of Nathan and Ruth (Seymour) Benjamin, was born in Catskill, New York, December 14, 1811. The father served with distinction in the War of the Revolution. When the son was only two years old the father died, and the mother, with her seven children, removed to Williamstown, Massachusetts, which now became the home of the family. The immigrant ancestor of the family was John Benjamin, who came from Wales in 1632, and helped found the present city of Cambridge, Massachusetts.

The son was for a short time at Bennington Academy, Vermont, but was prepared for college chiefly under the tuition of Ebenezer Kellogg (Yale 1810), who held the professorship of Ancient Languages in

Williams College from 1815 to 1844. He entered college in 1827, when he was but little over sixteen years of age. He was not then a professor of religion and had entered upon the college course not from his own purpose, but in obedience to the earnest wishes of his mother. He became hopefully pious in his Senior year during a revival of religion which extended through the college and town. He was a member of the Mills Theological Society and of the Philotechnian Society, of which he was at different times president, vice-president and secretary. He took good rank as a scholar and was one of the speakers at Commencement, September 7, 1831, the subject of his oration being "Mahomet." After graduation he entered at once upon the study of theology, spending two years at Auburn Seminary, and one year at Andover. He subsequently, 1834-36, attended medical lectures in New Haven, Connecticut, and in New York. He had decided to become a foreign missionary while at Andover, and on graduation from the seminary in 1834 had received an appointment as a missionary from the American Board. On April 21, 1836, he was ordained as a missionary in Williamstown. He spent a part of this year in laboring as agent of the Board in the State of Vermont, and in July of the same year he embarked with his wife from Boston, for Smyrna and Greece. He spent a year and a half at Argos, and then removed to Athens, where he labored, with great fidelity, for six years, chiefly, but not exclusively, in connection with the press. During this period he conducted an interesting Bible class, which was attended by fifteen or twenty young Greeks, students in the University or Gymnasium of Athens. Two of these students were subsequently converted.

In 1844 a change was decided upon in regard to the Greek Mission and Mr. Benjamin was transferred to the Armenian field, his station being at Trebizond.

Arriving here in August of that year, he took up his new work with cheerfulness, although the change involved the giving up of many plans, the sundering of many ties, and the acquisition of a new and difficult language. He was not destined, however, to remain long at this post, for the health of Mrs. Benjamin failed, and by the advice of the brethren and of skilled physicians they returned to America. This was in 1845, and after only eight months' residence in Trebizond.

Owing to the continued illness of Mrs. Benjamin he resigned his connection with the Board. He subsequently received a call from the Congregational Church in North Stockbridge, Massachusetts, to become their pastor. He was seriously considering accepting this inviting call when, with the improvement of his wife's health, came urgent letters from several missionary friends at Trebizond, Broosa, and Constantinople, strongly urging his return to Turkey. After consultation with physicians, and with the unanimous wish of the Prudential Committee of the Board, he decided to return to mission work. He, accordingly, reëmbarked from Boston with his family October 21, 1846, and arrived in Smyrna December 7. Here his labors were to be chiefly in connection with the Armenian press, and this field at this time was fully ripe for labors in the matter of translating and printing. The success which subsequently attended the preaching of the Word in Armenia was due, in no small measure, to the services of Mr. Benjamin in sending the printed Word into so many homes. He understood the value of this instrumentality, and so entered upon his work with the zeal and confidence of one who was doing just the work to which he was called in the providence of God. His missionary experience of nine years was also of great service to him in enabling him to enter upon active labors almost as soon as he arrived in Smyrna. As already in-

timated, his labors were not confined to the department of printing. He was accustomed to make tours into the surrounding regions, and by his talks with individuals did much to impart a knowledge of the gospel. A letter published in the *Missionary Herald* for 1848 gives a full account of a tour made through Asia Minor, when he visited, among other places, Magnesia, Thyatira, Laodicea, and Ephesus.

In the spring of 1852, it was decided to remove the printing operations from Smyrna to Constantinople. In accordance with this plan, Mr. Benjamin in October of that year removed with his family to the Turkish capital. Here, although the labors connected with the printing became more onerous, he preached regularly in Greek to a small congregation in Pera, and took his turn in preaching to the English congregation. Besides these duties, he was treasurer of the mission, an office which laid upon him great responsibility and much extra labor. These various labors, to which were superadded a large amount of miscellaneous business connected with his location at Pera, naturally weighed heavily upon him and excited the painful anxieties of his friends. On January 12 he was attacked with what seemed to be a severe cold, but which soon developed into a serious illness. The best medical advice and the most assiduous nursing could not avail to avert the disease. He died of typhus fever January 27, 1855, at the age of 43.

The whole native Protestant community mourned his loss, and a large number of foreign residents manifested their deepest sympathy. Although the day of the funeral was unusually inclement, the chapel was crowded at the services, which were partly in English and partly in Armenian. A large procession of Europeans and natives followed the body to the place of burial. The Protestant Armenian brethren insisted on

the privilege of carrying, with their own hands, the coffin to the grave, nearly a mile distant. At the grave, the chaplain of the English Embassy, by particular request, read the funeral service of the Church of England.

Probably the particular department of missionary work to which he was devoted did not have that frequent mention in the columns of the *Missionary Herald* which the labors of "preaching missionaries" received. But the importance of such work should not be undervalued, and Mr. Benjamin had the "testimony of a good conscience," and the full satisfaction of knowing that he was doing just what his Master would have him do. While the preacher in mission fields speaks to a congregation of 100 or 200, Mr. Benjamin spoke to tens of thousands, and his influence was as wide as the Armenian field and will go on for all time.

Rev. Dr. Dwight, one of the associates of Mr. Benjamin, published in the *Missionary Herald* for 1855 a full account of his life and character. The following extract is from that paper: "Mr. Benjamin was possessed of many peculiar qualifications for the missionary work. His mind was naturally clear and shrewd; and it had been successfully disciplined under the best advantages that America affords. To a thorough classical training, he added an extensive knowledge of books, and to this a thorough knowledge of men. Few excelled him in sound judgment, and in enlarged and sober views. His opinions were formed carefully, and by his own independent investigation; and they were expressed modestly, though firmly, whenever they were found to differ from those of others. He had a large share of what is usually called common sense, with an order and system, and a practical talent, which fitted him eminently for the work to which he he was especially called. Blessed with a remarkably uniform tem-

perament, he steadily pursued his object, performing faithfully the duties of each successive day without excitement, and without detraction. Patient, kind, and affectionate, he won the hearts of all, and repelled none. If he had a personal enemy, the writer is ignorant of it. In his manners he was eminently courteous, so that he had a good report 'of them that are without.' "

Mr. Benjamin was married April 25, 1836, to Miss Mary Gladding Wheeler, daughter of Samuel G. Wheeler, of New York City. She, with children, survived her husband. She died of apoplexy, March 3, 1871, at Medford, Massachusetts. Samuel Greene Wheeler Benjamin (Williams 1859), author and artist, the first United States Minister and Consul-General to Persia, was a son.

The following letter will be read with interest, dictated as it was by the venerable William Rankin, LL.D., who, at the time of writing, at the age of 101, was the only surviving classmate of Mr. Benjamin and the oldest living graduate of this college.

Princeton, N. J.,
Dec. 16, 1911.

Professor John H. Hewitt,
Williamstown.

Dear Professor Hewitt:—

In reply to your letter of the 12th to my Father, he wishes me to write and say that after the graduation of his class he never saw Nathan Benjamin. He remembers him, however, as a student in college, a boy of a loving disposition, against whose character there was no word of reproach. His mother and sister lived in Williamstown, but Benjamin had a room, for a time at least, in West College.

Three years after his graduation my Father returned to Williamstown and called at the Benjamin

home, but did not see him; he was probably at that time in the Theological Seminary. During the Senior year in college there was a revival of religion and Benjamin became converted at that time. In an interview had with him at this time,—their only interview on the subject of religion so far as recalled by Father,—my Father says he remembers well being impressed with the change in his views of life, expressed by Benjamin. He felt convinced that his attitude towards religious subjects was more outspoken and decided, and he was not surprised to hear after graduation that he was studying Theology and had decided to go as a foreign missionary—a decision due, he thinks, to this revival.

Benjamin went to the East under the American Board and died, he believes, on the field.

Hoping that this may in some measure meet your request, and with the regards of my Father and myself, I am

Very truly yours,
WALTER M. RANKIN.

CLASS OF 1832

JOHN DUNBAR, son of John and Sarah (Breakenridge) Dunbar, was born in Palmer, Massachusetts, March 7, 1804. The grandfather, John Dunbar, Sr., of Foxbury, Massachusetts, married Esther Boynton and removed with his family of seven children to Palmer, some time after 1780. The subject of this sketch, John Dunbar 3d, removed in early life with his father's family to Ware, Massachusetts. He entered college as a Freshman in 1828. He was a member of the Philologian and the Mills Theological Societies. He was a successful student, receiving an appointment and being one of the speakers at Commencement, the subject of his oration being

"Habit of Philosophizing on Ordinary Events." After graduation he studied theology about a year and a half in Auburn Seminary. He was licensed and ordained by the Cayuga Presbytery, at Ithaca, New York, May, 1833. In 1834 he was appointed by the Committee of the American Board to make an exploring tour among the Indian tribes near or beyond the Rocky Mountains. On the 5th of May, 1834, he with Rev. Samuel Parker (Williams 1806), and Mr. Samuel Allis, Jr., left Ithaca, New York, their instructions being to visit the Pawnees on the Platte River, and if they should find a favorable opening, to commence a mission there, in case it should be found impracticable to go so far as the Rocky Mountains. On reaching St. Louis, it was decided that Mr. Parker should return and, if possible, obtain other associates; while Messrs. Dunbar and Allis proceeded up the Missouri River as far as Cantonment Leavenworth, about 350 miles by land from St. Louis. Reaching this place in June, they remained till September, visiting the various tribes of Indians located thereabout, collecting information, and making preparations for their future labors. They were treated with much hospitality and kindness by the officers of the troops stationed there, and met with missionaries of the Baptist and Methodist denominations. In the following winter they went out with the Indians on their annual hunt. They found the Pawnees an interesting tribe, quite friendly to the whites, and in favor of schools. They found the tribe divided into four bands,—Pawnee Republicans, Pawnee Peeks, Pawnee Loups, and Grand Pawnees,—amounting in all to 6244 souls. The language spoken by the four bands was essentially the same with slight differences in pronunciation. Mr. Dunbar reported that after about a year and a half he had so far acquired the language as to be able to impart instruction. A

journal kept by him, relating his experiences and containing much interesting information about the habits of the Indians, was published in the *Missionary Herald* for 1835. The following extract explaining the method of curing the buffalo meat is from that journal: "The buffalo are abundant on all sides of us, and we are making a large quantity of meat at this place. The men bring in more or less meat every day. When the meat is brought to the lodge, the women take their knives and cut it for drying, rolling it out in very thin large pieces. This being done, a sort of frame-work is set up within the lodge over the fire, on which they spread the meat to be dried. When it has dried some, but not so much as to become hard, it is taken down and pounded out flat. This operation is usually performed with their feet, but sometimes with a wooden pestle. It is repeated several times when the meat is drying, and is done that the meat may pack close when dried hard. When it has become thoroughly dry and fit for packing, it is taken down and folded in pieces two and a half feet long, and one and a half broad. These pieces are done up in balls, and inclosed in skin prepared for the purpose, and often fancifully painted. They sometimes hang up their meat on frames in the open air, but it does not dry fast at this season, and freezes at night, which injures it."

In the autumn of 1836 Mr. Dunbar returned temporarily to New England, in accordance with the instructions received from the Committee of the Board. He brought with him the manuscript for a small elementary book which he had prepared in the Pawnee language, of which he had 500 copies printed.

On January 12, 1837, he was married to Miss Esther Smith of Hadley, Massachusetts, sister of the wife of Rev. William Hervey (Williams 1824), of the Mahratta Mission; and with her he started from the

interior of the State of New York about the middle of February to return to the Pawnee country, arriving at Bellevue May 7. On account of the unsettled condition of affairs among the Indians, they remained the most of the year after their arrival at the United States Agency at Bellevue.

Besides establishing schools and giving religious instruction, one object of the mission was to induce the Indians to lead a settled, agricultural life, that they might procure for themselves the means of comfortable assistance. For this purpose the United States Government furnished them with oxen and sent among them a farmer and two teachers, and two blacksmiths. For a time, Mr. Dunbar had sole charge of all the affairs of the mission, besides various cares imposed on him by the agent, and in consequence had little time for giving religious instruction. When, subsequently, a prospect of successful labor was opening before him, the successive attacks of the Sioux upon the Pawnee village made it necessary for the missionaries to retire from the country and the mission was given up.

Mr. Dunbar was subsequently settled in Oregon, Hart County, Missouri. He next removed to Kansas, where he preached and cultivated a farm. He died in 1857, leaving a family of seven children. Mrs. Dunbar had died in 1856.

CLASS OF 1833

William Tracy, fourth son of David and Susannah (Capron) Tracy, and grandson of Deacon Andrew and Ruth (Smith) Tracy, was born in Norwich, Connecticut, June 2, 1807. The grandmother, Ruth Smith, was a daughter of Captain Elijah Smith of Barnstable, Massachusetts.

The family traces its descent from Lieutenant

Thomas Tracy, of Tewksbury, England, who landed in Salem, Massachusetts, in 1636, moved to Hartford, Connecticut, in 1637, thence to Saybrook in 1638, and in 1660 settled in Norwich. He was a direct descendant of the Saxon kings of England. The family is represented in English nobility by Baron Sudley, of Toddington. Lieutenant Thomas Tracy, the emigrant, is spoken of as evidently a man of talent and activity, skilful in the management of various kinds of business. In 1659, he was one of two witnesses to the deed transferring the Township of Norwich to its settlers, given by Uncas, Sachem of the Mohegans. He also represented the town of Norwich at twenty-seven sessions in the legislature. In August, 1673, he was Lieutenant of the "New London County Dragoons," enlisting to fight the Dutch and Indians.

William Tracy at first learned the trade of a tinsmith, which trade he followed for three years in Philadelphia, before studying for the ministry. He joined the class of 1833 at Williams in his Sophomore year, but was not graduated, having left college for the purpose of teaching in Kentucky. He studied theology at Andover and Princeton Seminaries, graduating from the latter in 1836. He was ordained at Philadelphia, April 12, 1836. On the evening of November 20 of the same year, in the Bowdoin Street Church, Boston, he was one of the fourteen young recruits—seven missionaries and their wives—who, about to sail to reënforce the new mission at Madura, received farewells from the Secretaries of the Board, and Dr. Nehemiah Adams, who spoke in behalf of the churches. Three days later, on November 23, they sailed from Boston, and reached Madura, after spending some months at Madras, October 9, 1837. In the following year Mr. Tracy was appointed to the new station of Tirumangalam, twelve miles southwest of Madura, and soon went

there to reside. The new station was an important one, not only being within easy reach of many villages and in a district which had over 100,000 inhabitants, but situated on a thoroughfare for the multitudes on their way to and from the monthly feast which was celebrated a few miles away from Tirumangalam. The location thus made easy the distribution of the Scriptures and tracts among the people which was an important part of the labor of the missionary. Mr. Tracy also opened in the neighboring towns many schools, which served as preaching centers over a wide region. His familiarity with the language enabled him to make good use of these opportunities and the experience gained in this kind of work was of great value to one who was to become the trainer of teachers and pastors. Mr. Tracy early interested himself in schools. The year after going to Tirumangalam he opened a boarding-school, which, in 1842, had grown into a seminary with thirty pupils. The ideal set for this institution is expressed in his annual report made the same year: "It is evident to any one who has paid attention to the subject that the immense population of this country can never be converted from idolatry and instructed in the worship of the only living and true God by the personal labors of foreign missionaries. That must be done chiefly through the agency of men raised up from among the people themselves and laboring under the direction of a few foreign missionaries. It was thus its present rulers subdued its 100,000,000 inhabitants; it is only by the same means that they retain their power. We may in this respect learn wisdom from the children of this world. Impressed with such views, the mission established boarding-schools at nearly all the stations, as the first step towards raising up a native ministry." It is interesting to note that the methods here recommended by Mr. Tracy became, some years

subsequently, the accepted policy of the Board, being adopted on the recommendation of Secretary Rufus Anderson and Dr. A. C. Thompson after their return from their visit to India and Ceylon, whither they had been sent on a deputation to study this and other questions. This seminary with sixty pupils was removed, in 1845, to Pasumalai, to the commodious quarters which Mr. Tracy himself had been building. His letters in 1844 report nine Tamil schools connected with the mission, with 315 scholars. In all his educational work Mr. Tracy laid great emphasis upon religious training, and especially, as principal of the seminary, was he anxious to send forth as Christian men those who were to become teachers and guides of the people. With the exception of a period spent in the United States on account of ill health, he passed twenty-two years of happy, useful life at Pasumalai. He had among his pupils almost all of the pastors, catechists, and teachers of the mission. More than 250 young men passed through the prescribed course of study during his administration, and in most of the classes all the members became professing Christians before graduation. Many of these have engaged in evangelistic work, and some have occupied honorable positions in government service.

Much of his time was given to preparing in the vernacular text-books in theology and Bible study. When delegates from several missions undertook the revision of the Tamil New Testament, he was placed on the revision committee, and spent upon this work portions of seven or eight years. Besides this work and the duties of preaching, teaching, and distributing Scriptures and tracts, he gave a portion of his time to itinerating. In a single journey of this sort, he visited forty villages, held forty-nine meetings, and, in all, preached to about 2000 souls.

In 1868, Mr. Tracy and his wife made a second visit

to this country and soon after their return, in 1870, they went to Tirupuvanam, where, though feeble, he labored to the last, aiding in distributing the funds raised in England for the famine-stricken, and ministering to the sick and distressed.

In the *Missionary Herald* for April, 1877, there appeared a few months before his death a short article written by him on "Forty Years of Mission Life." The following extract from that paper records some of the more striking changes he had witnessed in the two score years of mission work. "I am reminded," he writes, "that day before yesterday ended forty years from the day I left my father's house on my way to India,—forty years filled with mercies and with proofs of the divine faithfulness,—and forty years of unbroken pleasant intercourse with the officers of the American Board. . . . . Forty years have made many and great changes in the district. Then, there were scarcely any native Christians, except a few connected with the regiments stationed here; now, there are over 8000 connected with the mission, in hundreds of villages. Then, there were no churches except those at two stations, composed of mission helpers brought from abroad; now, there are thirty-two organized churches. Then, there were no native pastors; now, there are seventeen, all engaged in mission service, and most of them in pastoral charge of churches. Then, our helpers were brought from other districts; now, nearly all our greatly increased number of helpers have been found and educated in our own mission. Then, it seemed an absurdity to the native mind to suppose that any Hindu would become a Christian; now, the prevailing feeling among intelligent natives appears to be that Christianity is, ere long, to become the prevailing religion of the country. Then, the government was doing nothing for the education of

the common people; now, it is doing much for this object. Then, the prejudice against female education was exceedingly strong; now, the prejudice is giving way, and many females, old and young, are learning to read. Then, tracts and Scripture portions were given away to all who would receive them; now, they are sold. Then, no school fees were received; now, they are paid in nearly all our schools. Then, it was necessary to pay girls for attendance at school; now, they pay fees instead."

On November 8, 1877, almost forty-one years from the day of their embarkation for India, Dr. and Mrs. Tracy had the rare joy of welcoming their youngest son, Rev. James E. Tracy (Williams 1874), and his wife, as missionaries to the land of his birth. Parents and son were looking forward to many happy days of reunion and mutual support, after a long separation, when, on November 28, suddenly came the summons from the Lord of the harvest. Conscious to the end and with the words, "I am going home," at the ripe age of three score years and ten, he resigned his toil."

While Dr. Tracy at different times engaged in the great variety of labors that usually falls to the lot of the foreign missionary, his most important work was in the line of education. The boarding-school which he opened the first year after his going to Tirumangalam, he lived to see become the high-grade seminary at Pasumalai, and in the process of being developed into the college. Along with the earnest Christian spirit which pervaded all his teaching, he ever showed a rare tact and good judgment in the government of his school. With his good judgment and clear discernment he had an active mind and keen wit, and by reason of these qualities people loved to resort to his hospitable home to enjoy his cheery conversation or receive his wise counsel. His prudence and practical good sense, united

with his kindly manner, aided him in his important work and secured for him the affection of his associates and the natives among whom he toiled.

He was happy in being able to witness in his own lifetime some of the fruits of his labors and in being assured that the results of those labors would be enduring.

He received the honorary degree of Master of Arts from Williams in 1853, and the degree of Doctor of Divinity from the University of Western Pennsylvania in 1868.

He married November 23, 1836, Miss Emily Frances Travelli, sister of Rev. Joseph Secundus Travelli, missionary in Singapore, and daughter of Francesco Travelli, who came to this country from Genoa, Italy. She was born in Philadelphia, February 20, 1811. Francesco Travelli was a man of culture and brought with him from Italy a considerable fortune, which he lost through the dishonesty of a business partner. He afterward became a teacher of violin and modern languages. He married Abigail Monday, an English girl from Nottinghamshire, who was a staunch Presbyterian, while her husband was a Catholic. Through her influence, he became a Presbyterian. They had four children, all of whom grew up in the faith of the mother.

Of six children born to Dr. and Mrs. Tracy, three sons are living, all of them graduates of this college: —George Henry Tracy (Williams 1866), a teacher in Gildersleeve, Connecticut; Joseph Travelli Tracy (Williams 1866), a teacher in New York City; and James Edward Tracy (Williams 1874), a missionary in Kodaikanal, South India.

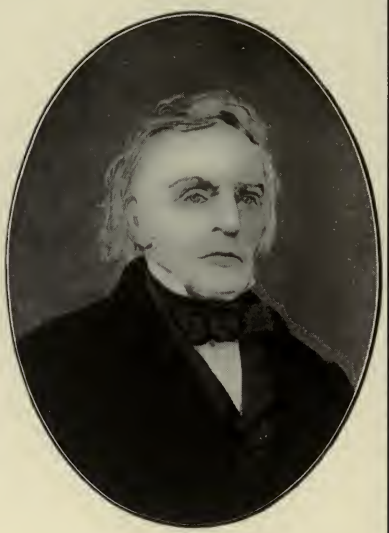
Besides letters and journals which appeared in the *Missionary Herald,* Dr. Tracy published various textbooks in Tamil.

CLASS OF 1834

NATHANIEL MARCUS CRANE, son of Oliver and Susannah Crane, was born in West Bloomfield, New Jersey, December 12, 1805. His parents were pious, and taught the son the principles of truth. At the age of fifteen, he went to Newark, New Jersey, where he learned a trade. In the time of his apprenticeship he made a profession of religion, and consecrating himself to the work of the ministry, he devoted the little property he had acquired by his industry to the preparation for his work. Having spent two years at Bloomfield Academy, he entered Williams as a Freshman in 1830. He was catalogued here in his Sophomore and Junior years, but left before completing the course, apparently on account of failing health. His health being restored by travel in the West, he entered Washington College, Pennsylvania, where he was graduated, probably, in 1833. He then entered the Western Theological Seminary, Allegheny, Pennsylvania, where he spent two years, taking his Senior year at Auburn Seminary, from which he was graduated in 1836. Having decided, while at Allegheny, to become a foreign missionary, he was ordained by the Presbytery of Cayuga, in the autumn of 1836, and on November 23 sailed from Boston for India, under appointment of the American Board, with six other missionaries and their wives. He arrived at Madura May 10, 1837, and was stationed at Terupuvanum, twelve miles southeast of Madura. In a report rendered October 1, 1840, he wrote: "With the exception of a single tour made in company with Mr. Ward some months since, there has been very little variety in my work. Attention to the language, distribution of the Scriptures and tracts to those who call at my room for them, and something like a monthly distribution in the villages where our schools are located, have constituted the routine of my labors."

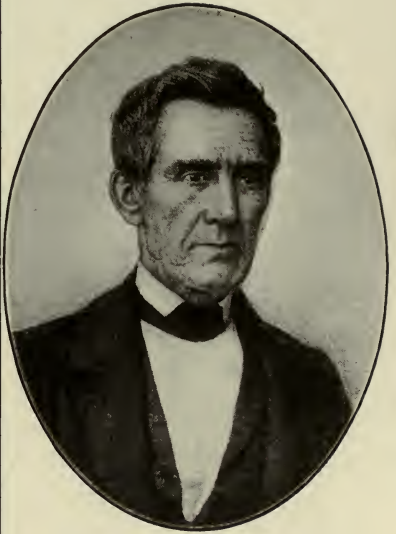
In 1842, he is reported to have removed to Dindigul, thirty-eight miles northwest of Madura, where he was associated with Rev. John J. Lawrence. Here his work was done largely in connection with the schools. In giving a report of the station under date of October 1, 1842, he wrote: "The free schools here are divided between Mr. Lawrence and myself. At present nine are under my charge, of which four are in town, and five in villages distant from Dindigul from one and a half to fourteen miles. The latter distance we feel, under ordinary circumstances, to be too great to sustain schools advantageously. But in the present case we are induced to keep up a few schools at that distance, because we find there, in one direction, a cluster of villages too important to be neglected." In the same report he speaks of a boys' boarding-school with thirty-seven members, they having sent the first two classes of ten lads to the seminary which had been recently organized at Tirumangalam. The following year, Mr. Crane was transferred to Madura to take the place of Mr. Ward, who had been removed to Madras. In Madura, he had charge of a female boarding-school and of ten native free schools. He met with great encouragement in his work, finding in many villages the people were not only desirous of having schools and ready to contribute to the support of schools, but were ready to embrace Christianity.

After seven years of successful labor, he was compelled by ill health in 1845 to return to this country. After spending two years with friends in New Jersey, he removed with his family to Warren County, Pennsylvania, where his health was so far restored by a residence of two years on a farm, that he was enabled to commence preaching in 1848, and to continue in the pastoral work until his death. He labored for six years at Sugar Grove and Irvine, Pennsylvania, in the



Samuel Parker

Cushing Eells



Alfred Wright

PIONEERS IN MISSIONS TO THE INDIANS

bounds of Erie Presbytery. In the spring of 1854, he removed to Rimersburg, Clarion County, Pennsylvania, and took charge of the churches of Bethesda, New Bethlehem, and Middle Creek, being installed pastor over the Bethesda church in 1855, and continuing as stated supply of the other churches of his charge. In the autumn of 1857, he removed to the West, and spent the following winter in Illinois. The next spring he removed to Indian Town, Tama County, Iowa, where after eighteen months of pastoral work, he died of typhoid fever, September 21, 1859.

"He was distinguished for his sincere and earnest devotion to his calling, the purity of his life, and the urbanity of his manners. He was a true missionary to the last, and died in the triumph of faith. His whole life was eminently one of conscientious and consistent piety. Unostentatious and meek in his whole deportment, none knew or observed him in his devoted performance of duty without being led to esteem him with affectionate consideration and regard."

He was married November 7, 1836, to Miss Julia Ann Jerusha Ostrander, of Pompey, Onondaga County, New York. She, with two sons and four daughters, survived him.

Cushing Eells, the third child and oldest son of Joseph and Elizabeth (Warner) Eells, was born at Blandford, Massachusetts, February 16, 1810. He was the grandson of Deacon Nathaniel Eells, who lived at North Coventry, Connecticut. The family is descended from John Eells, who came from Devonshire, England, to Dorchester, Massachusetts, in 1630, and who, after living there until 1640, returned with his infant son, Samuel, to Barnstable, England. Samuel, who became a Major in Cromwell's army, remained in England until 1661, when he returned to America, and

became one of the first settlers in Milford, Connecticut. He was a lawyer by profession, a man of wealth, and commanded a garrison in King Philip's War. He was the progenitor of all of the name of Eells in America. He had a son and a grandson, Nathaniel, who were graduates of Harvard in 1699 and 1728, respectively, and became ministers of the gospel. The grandson married Mercy Cushing, a daughter of Hon. John Cushing, and from this source came the given name of the subject of this sketch.

The family has been distinguished for its patriotism, several members of it being officers or soldiers in the Revolutionary War. There have also been in the family numerous ministers of the gospel. The *Presbyterian Banner* for October 7, 1885, in referring to Edward Eells, Jr., who had recently been licensed to preach, says: "He is the twentieth of the same name and family in the ministry of the gospel since 1703. All but one of these have been in Congregational or Presbyterian churches, graduates of Harvard, Yale, Williams, Hamilton, Pacific University, or the University of Virginia, and all sound in the faith of the Westminster standards. Besides these, the multitude who as deacons and elders have served the church is unnumbered. And not by any means less are the many daughters of the family, who, as the wives and mothers of clergymen of other names, have served or are serving the cause of Christ in stations no less responsible."

Cushing Eells spent his early years in Blandford, a town situated on a spur of the Green Mountains, where the rocky soil tended to produce energetic character in those who could overcome its obstacles and obtain from it a living. Here, in 1825, when past fifteen years of age, in a time of special religious interest, he became a Christian, though he did not unite with the church until two years later. It having been deter-

mined that he should go to college, arrangements were made for him to go to East Granville, a town seven miles distant, where he studied one summer with the pastor, Dr. Timothy M. Cooley (Yale 1792). He was accustomed to walk thither on Monday mornings and return Saturday afternoons. The sight of young Eells going back and forth to school suggested to another youth, then working on his father's farm, that he too might go through college. This youth, the son of Deacon Coe, went through Yale College, and became a minister. For many years, as Rev. David B. Coe, D.D., he was one of the Secretaries of the Home Missionary Society.

Through the influence of his pastor, Dr. Clarke, young Eells, after a time, went to Monson Academy, where he prepared for college under Rev. Simeon Colton. During his academy and college course he received aid from the Education Society, which he subsequently repaid in full. He entered college as a Freshman in 1830, being in the same class with Edward Weeks Boldero Canning, James Dixon, subsequently Senator from Connecticut, Nathaniel Herrick Griffin, Alexander Hyde, and Lewis Morris Rutherford. Dr. Edward Dorr Griffin was president and Mark and Albert Hopkins were members of the faculty. The college was forty-five miles from his home. For the most of his course, on account of his poverty, he was accustomed to walk this distance, two or three times a year. In college he was a member of the Mills Theological Society, which was then composed of those who intended to become home or foreign missionaries, and also of the Philotechnian Society. On graduation, he entered the Theological Institute of Connecticut, where he was graduated in 1837. Certain events having called his attention to Africa as a missionary field, in 1836 he offered himself to the American Board and was

appointed to the Zulu Mission. He was licensed to preach, December 14, of that year, and on October 25, 1837, was ordained at Blandford, as a missionary to Africa. Owing, however, to the existence of war between two powerful chiefs of the Zulus, the plan of going to Africa was given up, the winter of 1837-38 being spent in teaching school, an employment in which he had spent most of his vacations.

A few years before this, the Indians of Oregon had sent representatives to St. Louis to secure religious teachers. The Missionary Society of the Methodist Church had interested itself in this call, and about the same time, Rev. Samuel Parker (Williams 1806), of Ithaca, New York, offered himself to the American Board to go to Oregon to explore and report. Before carrying out this plan, however, Mr. Parker found Dr. Marcus Whitman, with whom, in the following spring, he started across the continent to explore Oregon. On reaching the American Rendezvous, on the Green River, they learned from the Indians so much as to the need of missionary work that Dr. Whitman turned back to secure help, while Mr. Parker went on. Dr. Whitman secured as helpers Rev. H. H. Spaulding and wife and Mr. W. H. Gray, with whom he and his wife, in 1836, crossed the continent. Dr. Whitman settled in the Walla Walla valley, Mr. Spaulding at Lapwai among the Nez Perces, while Mr. Gray assisted at both places. The call for more laborers was so urgent that Mr. Gray returned east in 1837 for other helpers. The opportunity of going to Oregon was offered by the American Board to Mr. Eells and his betrothed and by them accepted. They were married March 5, 1838, and on the following day started on their bridal trip, which lasted until the last of April of the following year. In the long journey to Walla Walla they were accompanied by Rev. Elkanah Walker, Rev. A. B. Smith, Mr.

W. H. Gray and their wives, and Mr. Cornelius Rogers, who joined them at Cincinnati. The journey to Missouri was made by railroad, steamboat, and stage, and from there, beginning with April 23, the journey was by horseback. In the last of August, after the expiration of 129 days they arrived at Wai-i-lat-pu, the mission station occupied by Dr. Whitman and his family. This was the second time the distance between Missouri and Walla Walla had been travelled by women. Of the trials experienced on the journey by the party and borne by them with heroic endurance, some account is given in the diary kept by Mr. Eells. Some idea of the remoteness of the region through which they passed may be gained from the list of prices at the American Rendezvous, where they arrived on the 23d of June and remained nearly three weeks. "Flour was two dollars a pound; sugar, coffee, and tea, a dollar a pint; calico, worth in the States, twenty or twenty-five cents, was five dollars; a shirt, five dollars; tobacco, three to five dollars a pound; whiskey, thirty dollars a gallon." Of some of the dangers encountered, Mrs. Eells wrote: "During a considerable part of our journey we are liable to be met by war parties of wild Indians, and if we are not sufficiently strong, our animals may be taken and we left to wander in wilderness. The first week after we left Independence three of our best horses were stolen, which cost us two hundred dollars. We often speak of the journey as going to sea on land. I believe we all agree that no pen can fully paint the reality of it so that one will understand it who has not tried it."

Oregon in 1838 included what is now Washington, Idaho, and some part of Montana and of Wyoming. All of this region and that now contained in half a dozen other of the far Western States were not considered as belonging to the United States, and mission-

aries to those regions had to have passports. Mails then came twice a year, sometimes by the Hudson's Bay Company's vessels, sometimes by way of Cape Horn and the Sandwich Islands to Vancouver, which was the distributing office. Sometimes it required more than two years for a letter from Massachusetts to reach the missionaries.

On arriving at Dr. Whitman's, the missionary party were located in different places, Messrs. Eells and Walker being appointed to begin a new station among the Spokane Indians. The place chosen was Tshimakain, about six miles north of the Spokane River, and not far from Walla Walla. Having built two log pens for their future homes, they returned to Dr. Whitman's for the winter, during which period much time was given to the study of the Flathead language. On March 5, 1839, just one year after each had been married, Messrs. Eells and Walker started to complete their wedding tour, and in the last of April they began housekeeping in their new homes. The houses of the white people were log cabins, or of adobe. "That of Mr. Eells at Tshimakain had at first only earth for a floor and pine boughs for a roof. As that did not protect from rain, some earth was thrown upon the boughs. Still the rain came through, so a bear-skin was put over the bed to keep the occupants dry, while the boughs were laid upon the earth beneath, and when they became too dry were exchanged for new ones. This was for years the carpet for the mission mansion."

Of the character and life of the Indians and the missionary labor among them, a full and interesting account is given by Mr. Eells in the *Missionary Herald* for 1840. Until the language was mastered, instruction was given through an interpreter. Preaching services were held from the first, the language was reduced to writing, Sabbath schools and week-day schools

were established, and an attempt made to teach the Indians agriculture. Mr. Eells also did much itinerating. In the year ending March 1, 1841, he had travelled for the station 1200 miles on horseback, in an absence of fifty-seven days. He also went more than 400 miles to teach the Indians, a work which required an absence of twenty-three days more. Mr. Eells spent nine years at this station engaged in this work. During these years occurred most important events that concerned not only the future of Mr. Eells' life but the future of the great Northwest.

In the winter of 1842-3, Dr. Marcus Whitman, being aware of the efforts of the Hudson's Bay Company to possess themselves of that region, made the memorable horseback ride across the continent, and by his representations made at Washington, saved to the country the great Northwest. It seems to be a pretty general belief that this patriotic act of Dr. Whitman brought about the terrible massacre, in November, 1847, when Dr. Whitman and wife of the American Board, and thirteen or more associates, were savagely killed. This massacre and the dangers consequent led the Board to discontinue the mission; although in the hope that, in accordance with the earnest desire of the Indians, the mission should be resumed, Messrs. Eells and Walker did not sever their connection with the Board until 1855.

On leaving Tshimakain Mr. Eells went to Fort Colville. His time henceforth was devoted to preaching and teaching. Although he was no longer connected with the mission, he never lost his interest in the tribes whom he called his Indians, and often had opportunities of preaching to them. In the providence of God there were now open to him opportunities for the establishment of schools and churches which could never have come to him as a missionary to the Indians. The

years 1848-60 were spent in the Willamette valley. In 1848-49 he was Principal of the Oregon Institute at Salem, Oregon, which has since become Willamette University; from 1849 to 1851 he was at Forest Grove as teacher in what was afterwards Pacific University; from 1851 to 1857 at Hillsboro; and again, from 1857 to 1860 at Forest Grove as Principal of Tualatin Academy. During all these periods he preached as he found opportunity, two or three times a month, rarely receiving pay for so doing.

While he was thus at work in the Willamette valley he felt that his home and real work were to be east of the Cascade Mountains, and when that region was declared open, he made a vacation journey there, partly to attend to the interests of the Board, and partly because he was drawn there by his own wishes. In visiting the old mission station at Walla Walla and the grave of Dr. Whitman, he formed the plan of establishing a Christian school of learning as a memorial of the martyrs. On speaking subsequently of his feelings when he remembered all that Dr. Whitman had done to save that region to the United States, and thought of the possible future, he said, "I believe that the power of the Highest came upon me." For the years 1860-82, his life was closely associated with Whitman Seminary, the charter for which was obtained at his request in the winter of 1859-60. Walla Walla, which is now a city of several thousand inhabitants, was then a small village with five families and about a hundred men. Whatever society there was, needed for some time the protection of a Vigilance Committee. To establish a church and a seminary amid such surroundings meant the severest privations with the practice of the most rigid economy and self-denial. It required from Mr. Eells seven years of the hardest kind of toil, before the first building of Whitman Seminary, a structure

twenty by forty-six feet, two stories high, could be erected. To help pay the debt that rested upon this building at its dedication, Mr. Eells "farmed, raised stock, sold cordwood, peddled chickens, eggs and the like, and Mrs. Eells, though past fifty-seven, made four hundred pounds of butter." For a generation his life was devoted to the building up of this school. At the first meeting of the trustees, December 17, 1860, he was chosen President of the Board, and held this position until his death, a period of more than thirty-two years. For two years, 1867-69, he was Principal of the Seminary. During the same period he was school superintendent for Walla Walla County, then embracing a region nearly as large as Massachusetts.

In 1872, having lost his house by fire, he removed to Skokomish, then the home of one of his sons. Although his life at Walla Walla was at an end, and though in the later years of his life he had other absorbing duties, his interest in Whitman Seminary, which in 1883 became a college, continued unabated. His diary abounds in records of his efforts and prayers for this child of his faith and he was often heard to say, "I could die for Whitman College." He gave to the college, first and last, out of his own hard-earned property, $15,000 and spent nearly a year in 1883-84 in the East, where he secured for it $12,000. No one could dispute Father Eells' right to be called the "pious founder" of Whitman College. Not only by its foundation is Whitman the offspring of Williams, but in its boards of government and instruction it has been closely connected with Williams. Besides other graduates of Williams who have been on its faculty, James Francis Eaton, of the class of 1876, was one of its presidents and Dr. S. B. L. Penrose, of the class of 1885, is still its successful head.

In the years 1872-1888, Mr. Eells, while continu-

ing his interest in educational affairs, devoted himself largely to home missionary work, although he never was a home missionary by the appointment of any Society. After organizing a church in Skokomish, of which he was pastor for two years, in 1877 he removed to Colfax, where he organized another church, over which he remained as pastor four years. After spending some time at Medical Lake, he removed to Cheney, from which point as a center, though now more than three score years and ten, he performed labors in nine different places in three counties. After a year and a half he returned to Medical Lake, which for another year and a half became the center of various other preaching places.

In 1888, after almost fifty years of active service on the Pacific Coast, Dr. Eells resigned his last pastorate, and went to Puyallup Reservation, near Tacoma, to the residence of his older son. In the past twelve years he had organized a new church in each of several places, aiding in the erection of the building, sometimes building a church himself and giving it to the people. In the published list of his benevolences there are named sixteen churches which he had aided, and to each of nine of these he had given a bell.

His retirement did not mean cessation from work. During the five years that yet remained to him, he was still active in preaching and holding Bible services as he had opportunity. The Sabbath before his death, he attended church and participated in some of the services. He died of pneumonia on the return of his birthday, February 16, 1893, completing his 83d year. Funeral services were held at the house and also at the Congregational Church. The burial was at Seattle, beside the body of his wife. Memorial services were subsequently held at Walla Walla, Colfax, Medical Lake, and at Ravenswood, near Chicago, where

the address was made by Rev. Marcus Whitman Montgomery.

The year following his death, a biography of "Father Eells" was published by one of his sons, Rev. Myron Eells, D.D. Few biographies tell more thrilling tales of early struggles, patient endurance, and devoted self-denying service. Fifty-five years of fruitful labors, resulting in the evangelization of Indian tribes, the founding of two colleges, and the establishment of many churches, constitute a rare record for one life. Other men of like heroic mould will be born, but the opportunity for doing such pioneer work as a missionary and statesman in this country cannot recur. That, with his slender income, he could give $30,000 to objects of benevolence, tells a story of rigorous economy in living, of heroic self-denial, and supreme devotion to the Master, rarely equalled in the annals of missionary lives. In many ways he reflected the life of Christ, but especially in his modesty and humility, and in his love for service and Christlike submission to the will of God. Of him, Dr. Lyman Abbott, in the *Christian Union,* wrote, "A man of great and beautiful character, of unsurpassed consecration, and one to whom the republic of the United States owes a far greater debt than to many who have occupied a far more conspicuous place in history." Rev. Dr. L. H. Hallock, his last pastor, wrote of him in the *Congregationalist:* "Thus passed away another historic character, one of God's noblemen, a man of modest demeanor, independent, and a stranger to fear, energetic, beloved. Fifty-five years of unabated fidelity have left their lasting mark upon the religious and educational interests of Washington, and always for good."

Dr. Eells received the honorary degree of Doctor of Divinity from Pacific University in 1883. The higher title of "Father Eells" was given him by a grate-

ful and loving constituency on account of his fatherly care over souls and his paternal watchfulness over infant churches. In 1883, he was Assistant Moderator of the National Council.

Dr. Eells was married March 5, 1838, to Myra Fairbank, the oldest of eight children of Deacon Joshua and Sally H. Fairbank, of Holden, Massachusetts. She had made a profession of religion at the age of thirteen and received her education at a ladies' seminary in Wethersfield, Connecticut. She died August 9, 1878, at Skokomish, at the age of 73. She had been the faithful helpmeet of her husband, sharing with him in his toil and self-denial, and enjoying with him his well-earned honors.

Two children were born to them,—Rev. Myron Eells, D.D., a graduate of Pacific University and of Hartford Theological Seminary, for thirty-three years a missionary to the Indians of Western Washington, and author, who died in 1907; and Hon. Edwin Eells, who was for twenty-five years Indian Agent among the Puget Sound Indians, who is now retired and a resident of Tacoma, Washington.

Besides letters printed in various papers, Dr. Eells published numerous Reports in the *Missionary Herald,* an article or two in the *Home Missionary* on his life work, a series of eight articles—originally eight addresses—in the *Walla Walla Watchman,* and a sermon in pamphlet form on the "Sabbath as a Day of Rest."

Ozro French, son of William and Lydia (Estabrook) French, was born at Dummerston, Vermont, June 8, 1807. He was converted at the age of twenty and soon after commenced at Brattleboro, Vermont, a course of study preparatory to the ministry. He entered college in 1830, having among his classmates

Cushing Eells and Nathaniel Herrick Griffin. He joined the Philotechnian and Mills Theological Societies.

After graduation he pursued a course in theology at Andover Seminary, where he was graduated in 1837. Receiving an appointment from the American Board he sailed, with his wife, from Salem, Massachusetts, for India, April 1, 1839, arriving at Bombay August 10, having touched at Zanzibar and Muscat. After spending a few weeks at Bombay he proceeded to Ahmednagar, where he remained about a year and a half. He then took charge of a new station which had been established at Sirur, on the road from Ahmednagar to Poona, twenty-eight miles from the former place and forty miles from the latter. The population of Sirur at that time was about 6500, being a mixed population and speaking a variety of languages, although all understood the Mahratta. He commenced his residence here May 21, 1841. His journal of the year 1843 gives a full account of a tour among neighboring villages, where books and instruction were well received, and where he found almost every village eager for schools. At the close of one of these tours he remarked: "In these eleven days I have visited nineteen villages, distributed 242 books, including fifty portions of the Scriptures, and proclaimed the gospel to many attentive and interested audiences. If the fruit of these labors shall be proportionate to the pleasure with which they have been performed, the time will have been well spent." The villages which he visited on this tour had a population of 6000 or 7000 and among them he did not find 100 who were able to read. The territory which came especially under the care of Mr. French was almost sixty miles long and thirty-five broad, and embraced about 200 villages, large and small. The work he had to do consisted of preaching, distributing books, and the

establishment of schools; and in 1848 he could report that the whole region under his care had been "reached, to some extent, by preaching tours and the printed page."

In March of this year he left his station for a time, and went to the seashore for the benefit of his health. He returned to his station in June, still in poor health, and left in December for America. For some months after his arrival he was engaged in the service of the Board as an agent. Having trouble with his eyes, and having no prospect of recovering the full use of them, he was constrained, in 1851, to ask for a release from all connection with the Board.

He then received an appointment as a home missionary and commenced his labors in Iowa in June of the same year. He spent a little over four years in this work at Bentonsport, about six years at Knoxville, two at Franklin and Lafayette, and a little more than a year at Blairstown and Fairfax. "In all these places he won the respect and esteem of his fellow citizens as an indefatigable and earnest Christian minister, and has left the memory and savor of a godly life and conversation. Even irreligious men who were observers of his life and work were constrained to bear testimony to his Christian consistency and devotion, and to regard his removal as a public calamity."

He died at Blairstown, after a brief illness, September 28, 1865.

Mr. French was married March 11, 1839, at Harpersfield, New York, to Miss Jane Hotchkiss, who survived her husband many years, dying at Blairstown, December 27, 1900.

CLASS OF 1835

Worcester Willey was born in Campton, New Hampshire, September 1, 1808, being the son of Darius and Mary (Pulsifer) Willey. He fitted for college at Kimball Union and Phillips Exeter Academies and entered college as a Freshman in 1831. In college he was a member of the Mills Theological Society, and also of the Philotechnian Society, of which he was for a time president. After graduation he studied theology at Andover Seminary, where he was graduated in 1840. He taught for a time both before and after leaving the seminary, being so employed from 1836 to 1838 in Ashby Academy and from 1841 to 1843 in Holmes Academy at Plymouth, New Hampshire, where he was principal. He was acting pastor at South Wellfleet, Massachusetts, 1840-41, and was then for a time resident licentiate at Andover. During 1843-44 he was acting pastor at Hardwick, Vermont.

He was ordained at Campton, October 3, 1844, and went, under the auspices of the American Board, as a missionary to the Cherokee Indians, being located at Dwight station, which place he reached on January 31, 1845. With the exception of a short residence at Fairfield, Mr. and Mrs. Willey remained at Dwight until the mission was discontinued.

The mission among the Cherokees under the auspices of the American Board was commenced by Rev. Cyrus Kingsbury in 1817. Though some missionary work had been previously done among this tribe by the Moravians and by the Presbyterian Church, this was the first mission to the Indians to be established by the American Board on this continent. During the earlier years the mission to the Cherokees was exceedingly prosperous.

Rev. Alfred Finney, who with his brother-in-law, Rev. Cephas Washburn, established the station at

Dwight, wrote to the Secretary of the American Board in 1824: "Those who when revolving in their minds the idea of Indians and savages, vainly imagine that nothing can belong to the aborigines of our country except what is frightful in appearance and deeply imbued with cruelty and barbarism, would scarcely believe themselves to be in an Indian school, when surrounded by the children which fill our little sylvan seminary. Were they here, they would see nothing of that coarseness of feature, or ferocity of look, nothing like that dirty dress, ugly visage, and repelling countenance, and nothing of that hard, unkind, and cruel disposition, which they have been wont to associate with the Indian character. But they would see a lovely group of children, who by the regularity of their features, their neat and cleanly dress, their fair complexions (fair indeed for a sultry clime), their orderly and becoming behavior, their intelligence and sprightliness, their mildness of disposition tempered with a manly spirit, and their progress in knowledge, would not suffer by a comparison with most schools in a civilized land, nor disgrace respectable parents, in passing as their sons and daughters.

"Such are our schools at Dwight; our precious children, not long since brought from the shades of the forest. We love them, and can but love them, for they are lovely. They are docile in their disposition, generally quick in their apprehensions, prompt in their obedience, active and sprightly in their sports, and diligent and ambitious in their studies."

This account refers to the Arkansas Cherokees and was written twenty years before Mr. Willey joined the mission and fourteen years before the forcible removal of the 16,000 Georgia Cherokees to the reservation west of the Mississippi River, when, in the journey of 600 or 700 miles, and lasting four or five months, there per-

ished more than 4000 persons. This transaction, which as the result of unjust legislation enacted by state and national Government, makes one of the darkest pages of our history, is relieved, to some extent, by the fact that the missionaries of different Boards attended the tribe during their journey and ministered to their material and spiritual needs.

The station of Dwight, selected by Messrs. Finney and Washburn, and named in memory of President Dwight of Yale College, was located originally about 130 miles above Little Rock, but in 1828, when the Arkansas Cherokees exchanged lands which they had previously occupied for lands west of them, the station of Dwight was removed 100 miles westward.

While Mr. Willey was expected to labor as a preacher, he exercised a wide influence in promoting the cause of temperance, and in aiding in the educational work. The whole number of scholars in the schools at the time of his beginning his work was about 170, and the number of church members about 240. Copies of works in the Cherokee language embracing over 700,000 pages had been printed the previous years, besides 600 copies of a hymn-book in the Creek language. A printing establishment, owned by the Cherokee government, had been put in operation and a weekly newspaper, partly in the Cherokee and partly in the English language, had been issued.

With such foundations, Mr. Willey continued with success the work begun by his predecessors, though the work was hard and often performed amid discouragement. Especially noticeable were the advances made by the people in civilization and in education. In 1851 a seminary for girls and one for boys were opened and a society formed called the "Cherokee Educational Association," which took decided ground in favor of a wholesome Christian influence in the public schools.

In the same year Mr. Willey made a tour to Grand River and found the people exceedingly anxious to obtain instruction and making special efforts to have stations commenced among them. On September 15, 1858, in speaking of the past year, he wrote: "It has been one of rich blessings to this church. The aspect of the field was never more encouraging." Yet two years later the mission was discontinued, the Prudential Committee of the Board stating the reasons as follows: "The Committee regard the appropriate work of the Board among that people as having been so far accomplished and the further successful prosecution of its labors, at the same time, so far impeded by the intervention of other denominations, better situated for operating there than ourselves, as to render it proper and expedient for the Board to withdraw, and expend the funds hitherto devoted to this field in other more needy portions of the unevangelized world, where it can now work to better advantage." This, however, did not at once terminate the personal relations of the mission to the Board, and Mr. Willey remained with the Indians through the trials and perils of the Civil War and until 1870, being located at Fort Gibson and vicinity. He then made Andover, Massachusetts, his home, and died there of cystitis, March 31, 1899, in his 91st year.

"The godly training of the New Hampshire home and the Christian influence of college and seminary life gave him a fixed desire to make the world better by his faithful service."

He married October 18, 1844, Mary Ann, daughter of Samuel and Mary (Richardson) Frye of Andover, Massachusetts, who died at Dwight, September 23, 1850. He married next, May 18, 1854, Anna Sears, daughter of Sears and Ann (Knowles) Chase of South Dennis, Massachusetts, who died at Dwight, January 27, 1862.

CLASS OF 1837

David Tappan Stoddard, the youngest of eight children of Solomon and Sarah (Tappan) Stoddard, and grandson of Solomon and Martha (Partridge) Stoddard and of Benjamin and Sarah (Homer) Tappan, was born in Northampton, Massachusetts, December 2, 1818. He was sprung from a distinguished and godly ancestry. His descent is traced from Anthony Stoddard, a Puritan emigrant from the west of England, who came to Boston about 1630, where he married Mary Downing, a niece of John Winthrop. Solomon, the oldest son of Anthony Stoddard, was graduated at Harvard in 1662, and at the age of twenty-nine was settled over the church in Northampton, where he remained as pastor till his death at the age of 86, a period of fifty-seven years. For the last two years of his life he had as his colleague his grandson, Rev. Jonathan Edwards. Colonel John Stoddard, the ninth child of Solomon, and the great-grandfather of the subject of this sketch, was graduated at Harvard in 1701, and became one of the most eminent men in the Province of Massachusetts. Solomon, his eldest son, was graduated at Yale in 1756, practised law at Northampton, and was High Sheriff for Hampshire County at the time of the American Revolution. He was "distinguished for his courtly manner, as well as for strict integrity." He had a brother graduate at Yale in 1758, and two sons in 1787 and 1790, respectively. It is said that "of the male descendants of Anthony Stoddard, following simply the line of Solomon, after the first generation, and then that of John, and of the second Solomon, with their children, at least thirty are known to have received a collegiate education." One of these, the brother of David, was the eminent Latin scholar, Professor Solomon Stoddard of Middlebury College.

Solomon, the father of David, was born in North-

ampton, was graduated at Yale in 1790, and studied law. On admission to the bar he practised law for a year and a half in Williamstown, Massachusetts, and for the rest of his life in his native town. For several years he was Clerk of the County Court and was several times sent by the town as one of their Representatives to the General Court of the Commonwealth. He is described as "of a modest, retiring disposition, and a man of unswerving integrity and uprightness. The chief glory of his character was his constant and exemplary piety."

The Tappan family, also, through which David Stoddard was descended on his mother's side, was eminent for piety, and especially for the due observance of household religion. The mother, along with a rare grace and beauty of person, united an uncommon sweetness and strength of character. Her wisdom, piety, gentleness, strictness without severity, united with a self-sacrificing kindness, and a uniformly cheerful, hopeful spirit, made the ideal home where children rise up and call the mother blessed.

David, consecrated by his mother, from infancy, to the Christian ministry, was early taught to pray, to read the Scriptures daily, and to store his memory with hymns. Affectionate in nature, delicate in person and manners, sometimes teased by older boys for his almost girlish disposition, he was yet a boy among boys in sports, proving himself beyond his seniors in manly qualities. His vivacity and love of adventure combined with his amiableness of disposition made him a general favorite. In his boyish sports he early manifested a genius for mechanics and mechanical invention.

He fitted for college in the famous Round Hill School at Northampton, which had been for some time under the joint superintendence of J. G. Cogswell, subsequently librarian of the Astor Library, and George

Bancroft, the historian. Among the influences that molded his character must be reckoned the teachings of Nature coming to him from mountain and river and meadow, and the voices of the past speaking of Edwards and Dwight, both being akin to him, and the missionaries Brainerd and Lyman, whose lives were commemorated in the cemetery at Northampton.

The first recorded expression of his purpose to serve the Lord is found in a letter written from New York, in his fifteenth year, in a season of special religious interest. While he did not make a public profession of faith in Christ, he seemed to have indulged such a hope that he decided to prepare himself for the work of the ministry. Probably on account of this state of mind, and possibly, in part, because the father had resided for a time in Williamstown, the parents decided to send the son to Williams College. He entered this institution as a Sophomore, in the fall of 1834. Among his more distinguished classmates here were Israel Ward Andrews, later President of Marietta College, and Stephen Johnson Field, who became a Justice of the Supreme Court of the United States. In college he maintained the conscientiousness and purity he had shown in the home, and always exerted his influence in favor of order and good morals. Dr. Griffin was still president and Mark and Albert Hopkins were professors. But the member of the faculty to whom he seemed to owe the most in the formation of his character was tutor Simeon Howard Calhoun (Williams 1829), subsequently the missionary to Syria. While in his life at Williams he kept himself aloof from vice and was even zealous in the reform of college morals, there did not appear to be any marked development of religious character. He seemed to appreciate the importance of thoroughness of study, and felt the disadvantages of entering college too young and at an advanced

stage. These considerations may have had something to do with his being transferred at the close of the year from Williams to Yale. Yale was also the Alma Mater of his brother, Professor Solomon Stoddard, of his father and grandfather, as well as of many other relatives. Wishing to remedy somewhat the deficiency of entering an advanced class without adequate preparation, he entered the Sophomore class at Yale, becoming a member of the class of 1838. A classmate recalls the appearance of the "fair-haired, ruddy, blue-eyed youth," and the brilliant recitation he made when he first appeared in the class-room.

While he devoted himself to certain specialties, particularly astronomy, he was a superior scholar in all subjects and took rank in the first third of his class. He did not court popularity but his courteous manners and charming simplicity of character drew to him as friends many of the better men in his class. While his early training and the impression of former religious experience kept him from open immorality, for much of his first year at Yale he seemed to have led a *moral* rather than a *religious* life. The Day of Prayer for Colleges,—the last Thursday in February, 1836,—when there began a season of special religious interest, marked a new departure in his life and left with him impressions that soon brought to him a sense of gracious acceptance with God in Jesus Christ. From that time on, while he seems to have been keenly alive to the dangers of self-deception, there was no wavering of purpose and his piety became with him "an inward fire of zeal." The spirit of his life is revealed in a passage of a letter written soon after his change, "I believe that I am somewhat impressed with the importance of being an eminent Christian, and of giving up all for God." In this same letter he gives expression to the feeling that he was to become a missionary. His mother had

often expressed such a hope, and of late he had been deeply impressed by reading a fervent appeal addressed to young men by Dr. William Scudder of Madras.

But his purpose to become a missionary was not to be carried out without tempting offers in other lines of usefulness. In his college studies he was particularly proficient in mathematics and the natural sciences. This proficiency brought to him in his Junior year the offer of a post in the United States Exploring Expedition, then about to sail for the South Pacific, under Commander Wilkes. Although the position was one of honor as well as of emolument, he declined it because he regarded himself as consecrated to the work of the ministry. Later in his collegiate course his enthusiasm for scientific pursuits weakened, somewhat, not only his zeal for foreign missions, but even for the immediate duties of the Christian life. Under the instruction of Professors Olmsted and Silliman he developed a passion for astronomy. The mechanical skill which he developed in his boyhood was revived and enabled him to construct, from crude materials, two telescopes, one of them magnifying from two to four hundred times.

Graduating with honor in 1838, he entered almost immediately upon a tutorship in Marshall College, Pennsylvania. This tutorship he held for a year, and about this time was called to a professorship of Natural Science in Marietta College, Ohio. Such a position, honorable and useful as it was, and for which he had shown a special fitness, possessed many attractions for him, but a solemn and full consideration of his life work at this time only confirmed his determination to preach Christ. Had he chosen teaching as his profession, he would undoubtedly have become eminent in his department and would have made lasting impressions on the characters of his pupils. His ideal of the teacher's duties, learned perhaps under tutor Calhoun at Williams,

may be inferred from an extract from a letter to his brother: "It is but a small portion of my duty," he writes, "to instruct in Latin and Greek; I mingle with the students at our daily meals; they often call at my room for direction or advice—at which times I draw them into conversation; I instruct thirty in a Bible class on the Sabbath."

His more mature purpose to enter the ministry turned him aside from his favorite sciences to the study of languages and literature. About this time he took up the study of Hebrew and German. Refusing an attractive invitation to become the assistant of Professor Loomis in the mathematical and philosophical department at Western Reserve College, in the fall of 1839 he entered the Theological Seminary at Andover. Here, as a means of support he taught two hours a day in the academy, and for a few weeks he acted as tutor at Middlebury College. The offer of a tutorship at Yale placed before him the opportunity of providing for his support and of pursuing his theological studies at the same time. In accepting this appointment which he held for two years, he was influenced largely by the hope he had of exerting a direct influence for good upon the minds of the young men. He felt a deep religious responsibility for his class, and his letters show that in his work at Yale he grew more and more spiritual. Before the close of the year he was rejoicing in one of those revivals which formerly visited the college in almost every generation of students.

As he drew near to the close of his theological course and of the period of his tutorship, he became more and more impressed with the responsibility of preaching the gospel. In May, 1842, he was licensed to preach by an association of Congregational ministers in Western Massachusetts. In September of that year he incidentally met at Middlebury, Vermont, Rev. Justin

Perkins, D.D., who had recently returned to the United States from the Nestorian Mission, with the Nestorian Bishop, Mar Yohannan, and who urged upon Mr. Stoddard's attention the claims of that mission. The result of two subsequent interviews with Dr. Perkins was Mr. Stoddard's definite decision to devote himself to the missionary work. This decision, once formed, was to him unalterable and irrevocable and gave new tone to his daily life. This chosen work of life he looked upon not as a task or sacrifice, but as a privilege and blessing. On December 15, 1842, he made formal application to the American Board to be appointed to the Nestorian Mission. He was ordained in New Haven, Connecticut, January 27, 1843, the Rev. Joel Hawes, D.D., of Hartford, preaching the sermon. On March 1, 1843, he and his wife sailed from Boston for Urumia, arriving at their destination on June 14 following. On the same vessel were Dr. and Mrs. Perkins, the pioneers of the Nestorian Mission; Mar Yohannan returning to his native land; Mr. and Mrs. Bliss —to take up their residence at Trebizond—Miss Catherine E. Myers and Miss Fidelia Fiske, who were to take charge of female schools at Urumia. The voyage was to Smyrna and thence to Trebizond by water. The journey from this latter place was by caravan across the mountains of Armenia and the plains of Persia.

The district of Urumia lies at the base of the Kurdish mountains in the northwestern province of Persia. In an amphitheatre inclosed between spurs of the mountains and the lake lies the plain of Urumia, which is about forty miles in length and ranging in width from ten to twenty miles. It teems with an almost tropical vegetation and has been described as "dotted over with some 300 villages, each surrounded with luxuriant wheat-fields, vineyards, fruit-gardens, and melon-patches; while the plain in every part is intersected with

numberless water-courses, diverted from the principal rivers, whose banks, fringed with willows, remind one of the beautiful promise of Jehovah to the children of his people, 'they shall spring up as willows by the water-courses.' " This region is the home of the remnant of the Nestorian Church. The first mission to this people was established in the city of Urumia, which had a population of about 25,000, but owing to the intense heat of the plains, a health resort was established at Seir, a mountain about five miles from the city.

The sect of the Nestorians originated in a protest against the worship of the Virgin Mary, and the people have been appropriately called *The Protestants of Asia.* Their worship, however, is encumbered with many useless ceremonies and when American missionaries first went among them, the people as a whole were sunk in ignorance and formalism. But in their freedom of access to the people and in the reverence with which they are received, the missionaries to this interesting people stand upon an unusually favorable footing.

The welcome extended to Mr. and Mrs. Stoddard could hardly have been more cordial had they been old friends to the people. The following extract from a letter of Mr. Stoddard to his parents describes the events of the last stages of their long journey: "The next morning we started again very early and were at Gavalan by breakfast time. As we approached the village, five or six on horseback galloped out to meet us, with cries of 'Hoshe geldiz, hoshe geldiz' (You have come welcome). They proved to be friends from the mission, whose names were familiar to us all—Priest Abraham, Joseph, Mar Yohannan's brother, John, and Moses. On entering the village, men, women, and children poured out to join and welcome our party. We were escorted as if in a triumphal procession through the town to the house of Mar Yohannan's father. The

old couple were overjoyed; said that they were made some years younger by their son's return, and that they praised God for his goodness. Soon Mar Joseph, an old bishop with a silver beard, and half a dozen priests from Urumia, came in with their *"Salam aleykim"* (Peace—peace be to you). Our tents were erected in the old priest's garden, and during the day we were thronged with visitors. My heart was *full.* I was not prepared for such a welcome—such a hearty grasp of the hand—such an overflowing of cordial feeling." While Mr. Stoddard felt that some of the motives underlying the welcome might be due to unworthy motives, yet in the actual experience of missionary life, his correspondence reveals no expression of regret or discontent.

Mr. Stoddard at once devoted himself with eagerness to the study of Turkish and modern Syriac. His fine classical scholarship made the acquisition of the oriental tongues a comparatively easy task, and so rapid was his progress in Syriac that in October, 1843, five months after his arrival at Urumia, he was able to take considerable part in the instruction of Nestorian youth. About this time the male seminary was reorganized and committed to his care. Of his peculiar fitness for that position Dr. Perkins has said: "We all felt that no living man could be found more competent to assume the very responsible task of rearing a generation of well-educated and pious Nestorian preachers, whether we regarded the very high order of his own intellect, his finished culture, his moral character, or his holy walk and conversation. And the result has shown that we did not misjudge in the matter."

The mission was not without its trials and in these Mr. Stoddard had his share. Within the period of the first two years of his missionary life there arose the violent opposition of the Patriarch and his family, which,

combined with the intrigues of the Jesuits, compelled the missionaries of the Board to close all the schools which they had established outside the mission premises and to remodel the seminary at Urumia. For a time he had but ten or a dozen boys to teach and that too in his family, yet he did not repine, and at that very time could write: "I do not envy the situation of any living man; I am just where God would have me be, and here I mean to stay just so long as He wants me; then I shall be ready to go somewhere else."

Mr. Stoddard was an eloquent and earnest preacher, and as a teacher the spiritual welfare of his pupils was ever uppermost in his thoughts. His knowledge of astronomy and his mechanical skill were of great service to the mission. He transported from Boston to Urumia the telescope he had constructed and made good use of it in advancing the cause of science, and even of religion. To remedy the lack of punctuality in the exercises of the seminary he constructed sun-dials at various points. When a large plain clock was received from America he learned how to clean and regulate it. He was an expert in repairing a wagon, and was able to superintend the unskilled Persian workmen employed in erecting or repairing buildings for the mission. But all this was subordinate and contributory to the saving of souls. He continually yearned for the outpouring of God's spirit. In the year 1846 occurred in both the male and female seminaries a powerful revival of religion, which extended also to the villages. It was the first general awakening in a church which had slept for ages. A full and most interesting narrative of this revival was prepared by Mr. Stoddard at the request of the mission. The effects of the revival were long noticeable in the general tone of the students. Not only were the professing Christians more spiritually minded, but even those who made no profes-

sion of religion were more diligent in the acquisition of knowledge.

About this time Mr. Stoddard made a tour among the Nestorians of the mountains. He spared no strength in his eagerness to save souls. Often after preaching in the village church, he would converse concerning the things of the kingdom till late at night with a little group on the housetop. He was of slender physical frame and these manifold labors began to tell seriously on his health. About this time, from considerations of expediency and partly for the improvement of his health, the mission decided to remove the male seminary from the city to Mount Seir. Mr. Stoddard was asked by the mission to superintend the work of erecting a new building, in the hope, partly, that the relaxation would benefit his health. In the summer of 1847 there came at Urumia a fearful visitation of the cholera. The added care and anxiety of this period told seriously upon Mr. Stoddard's health, and in September the mission urged him to try the effect of a journey to Erzroom. He failed to find the benefit hoped for and almost immediately on his return he was prostrated with an illness which kept him an invalid for many months. His convalescence was slow and by no means equal to the ardor with which he resumed his work. The heat of the summer so prostrated him that he was urged to take an entire release from labor and try the effect of a journey to Erzroom, Trebizond, and Constantinople. He was destined to be called to pass through deep waters. Reaching Trebizond near the end of July with his wife, two children and nurse, he was detained in quarantine by reason of the cholera, and within a few days his wife was suddenly taken from him by the disease. Forming the purpose to take the children to America, he proceeded to Constantinople, when death met his family again and removed, by the

same disease, the nurse who had cared for the children. From Constantinople he proceeded to England and then to Scotland to visit a brother residing near Glasgow. He reached America the last week in October, 1849, his intention being, after a brief sojourn in this country and finding a home for his children, to return to his field early in the spring of the following year. Instead of a few months his sojourn was prolonged to two years and a half. His heart was in the mission field and three times during this period he assayed to go back to his beloved Nestorians, but was hindered by the events of Providence. The recovery of his health was slow because of the incessant labors in which he engaged here. These labors were of the greatest importance to the cause of missions. He visited the various theological seminaries, to enlist missionaries for the Nestorians, and addressed churches and various Christian assemblies throughout the United States. His addresses were remarkable for the graphic description of his field, for the comprehensive view of the missionary work, and for the enthusiasm with which he was lifted above himself and carried his audience with him. His addresses, with the "seraphic glow of his countenance," at the meeting of the Board in Pittsfield were an inspiration to all who were present. Some idea of his constant activities may be gathered from this description of a missionary convention in Vermont: "The meetings were animated and I hope profitable for us all. I did not get off with less than four addresses, all of which would be nearly two hours in length. I begged hard to be excused, but there are some places where begging is of no avail. I stayed at home from one meeting (of the Sabbath-school scholars), on purpose to avoid importunity; but they sent *two strong men* and dragged me out. What could I do? A poor weak man that weighs only 117 pounds?"

Much of his time was spent in the immediate service of the Board. A most important service was rendered by him when, at the request of the Secretaries, he took charge of the *Journal of Missions* and of the *Dayspring,* which, in a short time, reached the circulation of 50,000 each. About this time he was applied to to take charge of Mount Holyoke Seminary, but he was becoming more and more eager to join his missionary associates in Persia, with whom he kept in close communication.

When the time came for him to return to his field, it was evident that the Providence of God had used his detention in this country to prepare him for higher usefulness. In that long period his system had become reinvigorated, his sorrows soothed, and one given to him to restore his shattered home and to become his helper in the missionary life.

On the 4th of March, 1851, he and his wife and daughter Harriette, with Misses Cowles and Whittlesey and Mr. Rhea, all destined to the oriental field, embarked at Boston for Smyrna. His return to Urumia gave occasion for a most hearty welcome. After speaking of the welcome received at the village of Mar Yohannan, he continues his account: "The next morning, while crossing the plain of Urumia, we arrived at a village twelve miles from the city, where a company of our brethren and sisters, with their little ones and many Nestorians, met and greeted us with deep and tender emotions. A tent had been pitched and a breakfast prepared and we all sat down on the grass, under the grateful shade, to partake of the bounties of Providence. Our hearts were full. . . .

"And when, soon after noonday, we set out for the city, our progress resembled more a triumphal procession than a caravan of weary travelers. Every successive mile added to our numbers, and our way was often

almost blocked up by the people who came in throngs to meet us—some on horseback—some on foot—bishops—priests—deacons—village school teachers—members of the seminary, with whom I had many times wept, and prayed, and praised—all pressing forward in eager haste to grasp our hands, and swell the notes of welcome."

Mr. Stoddard returned to his field in the full maturity of his powers. He had the experience of years of training in the missionary service and had now the experience of protracted intercourse with the Secretaries of the Board. His counsels, always valued, were now of greater worth, because after his long absence he could form an impartial judgment of the mission and its work, and could represent the views of the home committee, from long intercourse with whom he had recently come.

He entered with zeal upon the duties of the seminary, now assuming the extra care of instructing the older pupils in theology. He also had charge of Geog Tapa, ten miles distant, where he spent occasionally a Sabbath, and where was a Sabbath-school of 300 pupils. He took an enlarged view of the work of missions and wrote many letters to missionaries laboring in other fields. The superiority of his scholarship enabled him to render efficient service in the field. He aided Dr. Perkins in his work of translating the New Testament from the ancient into modern Syriac. He also prepared a grammar of the modern Syriac for the use of beginners; and commenced work upon a dictionary of the same language. He also kept up his old interest in the physical sciences, particularly in astronomy, among other things making observations on the zodiacal light and the satellites of Jupiter, which attracted the attention of Sir John Herschel. An extended notice of the meteorology of Urumia, prepared by him, was pub-

lished in *Silliman's Journal.* But these investigations he regarded as incidental and conducive to the great work of making known Jesus Christ.

Mr. Stoddard had large experience in dealing with the civil authorities and more than once was sent on a mission to treat with the Persian officials concerning the work of the missionaries in Urumia. In the autumn of 1856 he was deputed with Dr. Wright to undertake the difficult and delicate embassy of going to Tabriz, there to wait upon the high civic functionaries. On his return from this embassy, which was not very successful, Mr. Stoddard, at the request of the mission, addressed a letter to Sir J. Anderson, of Glasgow, setting forth the oppression of the Nestorians, and expressing "the earnest hope that, on the return of the English embassy, free toleration may be secured for the Christians of Persia." But about this time, in the Providence of God, relief came by the assassination by a Kurd of the great oppressor of Urumia and the great enemy of the mission work there. A letter addressed to Rev. Mr. Rhea December 20, 1856, describing these events, proved to be the last letter from the pen of Mr. Stoddard. His stay at Tabriz had been prolonged to three weeks, during which time he suffered from a change of food and was greatly worried about the affairs of the mission. These things rendered his overworked system peculiarly liable to disease. Before reaching Seir, on his homeward journey, he suffered from a fever which proved to be the typhus. On reaching home and finding two of the native teachers laid aside by sickness, he took double lessons in the seminary and even preached, besides attending to the correspondence that had accumulated in his absence. Medical skill and the most tireless nursing could not subdue the fever which was lurking in his veins and which undermined his strength. He died on January 22, 1857. The funeral

services, which were mostly in Syriac, were attended by a large number of Nestorians, from the former pupils of the seminary, from Geog Tapa, and other near villages. Mr. Cochran preached from the text, "Let me die the death of the righteous," and Mar Yohannan offered the last prayer. Even Mohammedans joined in paying tributes to the memory of Mr. Stoddard. The following extract is from the pen of one of his colleagues, Rev. Samuel A. Rhea: "His life illustrates the value of thorough scholarship for the missionary, and of those habits of order, system, and accuracy which characterize the scholar. The pleasing impression which he made upon all classes, shows how much the missionary should cultivate the *suaviter in modo* as well as the *fortiter in re,* and a more perfect illustration of what a missionary should be in all his intercourse with his associates, of a manly expression of his own sentiments, with perfect tolerance toward the opinion of others, combined with great courteousness and gentleness, would be hard to find among the walks of men. He was ever noble and generous to confess a fault, or acknowledge an error."

The following passage, quoted in the sketch of Mr. Stoddard given in the "Encyclopædia of Missions," contains an excellent summary of his leading characteristics: "His talents, his varied acquirements, his energy and activity in the midst of weakness, his humility, his devoted piety, his kindly sympathy and warm affection, his willing gentleness, meekness, simplicity, and godly sincerity, made him decidedly 'a man of mark,' and secured from all who knew him high respect, and from many ardent attachment."

A Memoir of Mr. Stoddard was published, soon after his death, by his classmate and friend, Rev. Dr. Joseph P. Thompson, then pastor of the Broadway Tabernacle Church, New York City. To that Memoir,

the writer of the present sketch acknowledges his indebtedness.

While Mr. Stoddard was an eloquent and inspiring preacher, the two principal departments of his missionary labors were his teaching in the seminary, where he instructed youth in the knowledge of Christian civilization and Biblical divinity, and the perfecting of the translation of the Scriptures from the ancient Syriac into the vernacular. The influences which he thus set in motion are still in operation for the regeneration of Persia.

He married February 14, 1843, Miss Harriette Briggs, daughter of Dr. Calvin Briggs of Marblehead, Massachusetts. She died of cholera at Trebizond, August 2, 1848. Their children were two daughters.

He was married, secondly, to Miss Sophia D., daughter of Rev. Austin Hazen, of Berlin, Vermont, and sister of Rev. Allen Hazen, D.D., missionary in Western India.

Besides numerous letters published in the *Missionary Herald,* and some published, posthumously, in the "Memoir," Mr. Stoddard published "A Grammar of Modern Syriac," in the *Journal of the American Oriental Society* (1855), and a "Notice of the Meteorology of Urumia" in *Silliman's Journal.*

CLASS OF 1840

Henry Martyn Scudder, eldest son of Rev. John Scudder, M.D., and Harriet (Waterbury) Scudder, and grandson of Dr. Joseph and Maria (Johnston) Scudder, was born in Panditeripo, Jaffna District, Ceylon, February 5, 1822. The family is descended from Thomas Scudder, who came from London, England, to Salem, Massachusetts, about 1635, and is of great distinction both in England and in the history of this

country. Colonel Nathaniel Scudder, the great-grandfather of the subject of this sketch, was a graduate of the College of New Jersey in the class of 1751, and for a time a trustee of that college; was a practising physician in Monmouth County, New Jersey; a member of the Committee of Safety; Lieutenant-Colonel in 1775, and subsequently Colonel of the 1st Monmouth County Regiment, and was killed while leading his regiment against the British at Black Point, New Jersey, in 1781. He also represented Monmouth County in the New Jersey legislature several times; was Speaker in 1776; delegate to the Continental Congress 1777-79; and on July 13, 1778, he visited the legislature of New Jersey to urge upon that body the policy of signing the Articles of Confederation. Dr. Nathaniel Scudder was a close personal friend of Washington.

Dr. Scudder's wife, Isabella Anderson, was a famous beauty and a woman of rare character and refinement. Her grandfather, Hon. John Anderson, was President of His Majesty's Council, Commander in Chief of the Province of New Jersey, and, later, Acting Governor of the Province.

The name of Scudder is also one of the most illustrious in the annals of the American Board. In the index of Dr. Anderson's volume on India is a list of sixteen missionaries of this name; all kindred, and all but two belonging to the same branch of the family. The founder of this famous missionary house was Rev. John Scudder, M.D., the father of Henry Martyn Scudder. Graduating as had his father and grandfather, from Princeton, and from the New York College of Physicians, he practised successfully his profession in New York City, till 1819, when he went to India, as the first medical missionary of the American Board. He settled in Ceylon, where he labored for nineteen years as clergyman and physician, his most im-

portant service there being the establishment of a large hospital, of which he was the physician in charge. He also founded several native schools and churches. He was transferred to the Madura station in 1839, and with the exception of the years 1842-46, which were spent in the United States, he labored there till the time of his death in 1855. During the years mentioned above as spent in the United States he devoted himself to awakening a missionary spirit among the rising generation, and in that time he addressed over 100,000 children. He was the author of various published writings of a religious nature. Of fourteen children, all of the seven sons and two daughters who reached adult years, became missionaries in Southern India. These sons are said to have given more than 250 years of service to missionary work in India. Of Dr. Scudder Dr. Anderson wrote, "His aim was single, his labors indefatigable, and it is presumed his energies could not have found a more ample scope."

Henry Martyn Scudder came to the United States in 1832, when he was ten years of age. The years of his preparatory studies, some of which were spent at Greenwich, Connecticut, were cheerless ones. Poverty combined with harsh treatment from companions and teachers to make his boyhood "hard, sad, loveless."

Ready for entrance to college at the age of fourteen, he was prevented by poverty from going to Princeton, where three generations of ancestors had been graduated, and entered New York University. Owing to some trouble in the faculty there, Scudder with some other students left in the Junior year and entered Williams College as a member of the class of 1840. In consequence of his hard experience as a friendless youth, which had produced in him a strong distaste for religion, he steeled himself against the teachings of his parents and lived a reckless life. It was the personal

influence of President Hopkins, who took young Scudder into his own home, which checked the wild career of the youth. He remained in Williams less than a year, and returning to the University of New York, was graduated there in 1840. In Williams he became a member of the Philotechnian Society and in the University of New York a member of the Psi Upsilon Fraternity. He was a superior scholar, attaining to the Phi Beta Kappa rank. In his Senior year he was converted under the evangelistic preaching of Rev. Dr. Edward N. Kirk, who was then holding special exercises in the old Carmine Street Church. He united with this church in April of his Senior year. His religious experience, like Paul's, was a definite and whole-souled change. From the moment of his conversion, missionary service in India became his ruling idea. He entered Union Theological Seminary in the fall of 1840, graduating as Bachelor of Divinity three years later. In the seminary, as in college, he had to contend with poverty, supporting himself by addressing copies of the *New York Observer* to subscribers, receiving therefor $1.50 per week,—his entire income. He was licensed to preach by the Third Presbytery of New York, April 5, 1843, commissioned missionary of the American Board to India, July 11, and ordained by the same Presbytery November 10. For one year, 1843-44, he was stated supply in the Presbyterian Church of New Rochelle, New York. Recommendations sent to the American Board show how the personality of Mr. Scudder had impressed older men who had come in contact with him. Chancellor Theodore Frelinghuysen, of the University of New York, wrote: "His mind is very active, acute, and discriminating,—his feelings are naturally ardent, but controlled by a resolution that is the fruit of a good measure of Christian decision. From his very commendable progress in science here,

I have no doubt that his attainments are now of superior order." Rev. Drs. Henry White and Edward Robinson wrote: "Mr. Scudder is characterized by deep and ardent piety, and by devotedness to the work of the Lord. His talents are of a high order; indeed we know of few young men, from whom more may be anticipated in this respect."

On May 6, 1844, Mr. Scudder, with his wife and some others, among them Rev. Henry R. Hoisington (Williams 1828) and wife, embarked from Boston in one of Tudor's rice ships for India. After a voyage of 120 days he arrived in Madras September 5. He was said to be the first missionary son sent forth by the Board.

Mr. and Mrs. Scudder were stationed first at Madura (1844-46), and next at Madras (1846-50). Impressed with the great value of medical work, Mr. Scudder studied medicine in the English Medical College in Madras and after completing his studies, received the degree of M. D. from the University of New York in 1853. He was thus the fourth physician in direct family descent, and was for a time associated with his father, whom he assisted in the practice of medicine. Having rented a house in the most populous part of the city, by preaching in the yard or street they were enabled to reach many thousands. They also distributed a great number of Tamil and Telugu books and tracts. A house of worship was erected at Chintadrepettah, which place together with the station at Madras gave them regular congregations of about 500.

In a letter written from Madras in 1848, Mr. Scudder gives his ideal of what a missionary in India should be and do. "Some may say," he writes, "that 'a missionary's duty is simply to deliver his message and avoid all discussions.' If that be admitted, then the mission-

ary's talents and attainments need to be but slender. But I feel great difficulty in admitting this. When I deliver the message, it is assailed. Acute intellects press upon me their objections. Every point in the Christian system will, when known, be minutely questioned. Reasons will be demanded; and I cannot believe that my duty has ceased with the mere delivering of the message. I feel that, to the best of my ability, I must defend Christianity against the systems of India. Hindus are now becoming acquainted with the Christian religion, and are rising to the work of attacking it on every side, and of extolling and defending their own religion. Can a missionary be quiet? When the infidels of Europe rose *en masse* against the gospel, did not Christian ministers defend the truth? Would they have been justified in remaining silent at such a time? Hinduism and Christianity are meeting in conflict. We need men of sanctified talents, men who can cope with minds as subtle as those of European infidels, and that too in a language not their own."

Being anxious to get out to the frontier, Mr. Scudder with his wife in 1850 moved to Arcot, which lies seventy-one miles west from Madras, and in 1851, being joined by his brother, Rev. W. W. Scudder, the Arcot Mission was duly founded. He opened in this city a hospital which to-day is under the charge of his nephew, Rev. L. R. Scudder, M.D., and gave himself unreservedly to general missionary work. In 1851 the mission at Arcot was detached from the Madras Mission and was carried on wholly by the Scudder family, consisting of five brothers, their wives and a sister. This mission, which occupied the North Arcot District, contained more than 1,000,000 souls. Stations were opened at Vellore, Chittur, and Arnee. The principal work of the mission was preaching, which was carried on in the streets of the towns and villages of the whole dis-

trict. For this work the brethren of the mission had a peculiar fitness, born as they had been of missionary parents in India and taught the spoken language at an early date. Besides preaching the gospel freely in almost every street of their stations, as they reported, the brethren made several extended tours and established for children of professed and nominal Christians, six schools, containing over 100 pupils.

In 1857 the Arcot Mission was transferred to the Board of Foreign Missions of the Reformed Dutch Church, and Dr. Scudder and the other members were released from their connection with the American Board. In December of this year, Dr. Scudder, thoroughly broken down in health, left for the United States. Years of intense study,—fourteen to sixteen hours per day,—in the oppressive climate of India, ideas of missionary economy which directed the non-use of punkas as a luxury, and untiring work as a preacher, physician, itinerating evangelist, and translator, finally did their work and made a change necessary. He had become a master in the use of the Tamil, the language of his childhood, and his experience in street preaching had brought him face to face with disputing Brahmans. Years of such practice had developed in him a rare power of utterance, wit, and readiness to meet emergencies, wedded to pungent, pithy expressions. Landing in New York in April, 1858, in the flourishing period of the American Lyceum, he at once found himself in demand as a lecturer. He was familiar with India's religious philosophy and had spent years in studying the sayings of her sages. His knowledge of Sanskrit, Tamil, and Telegu gave him a culture of unusual breadth. The message he had was fresh, vital, abounding in human interest, and brilliant with intellectual research. He was everywhere greeted by crowded audiences and for two years hardly a moment's rest was al-

lowed him. After six months of absolute quiet on the shores of Lake Geneva, he returned towards the end of 1860 to India. It became apparent, however, to the mission on his return that he could not hope to work again in the heated climate of the plains. He accordingly removed to the Neilgherry Hills, where the climate was milder, being stationed first in Conoor and then in Cotacamund. The entire time from 1860 to 1866 he spent here in literary work, producing "The Bazaar Book" and other classics, and bringing out an "Improved Edition of Rhenius' Tamil Grammar."

A second time the heat of the climate brought on serious brain disease and the physicians sent him home with the injunction to surrender all further thought of missionary service in India. Returning to this country, he reached New York September 15, 1864, resigned from the Board of the Reformed Church December 1, and accepted the pastorate of the Grand Street Reformed Church, Jersey City, New Jersey, December 5 of the same year. He was soon called to a more important field, the Howard Presbyterian Church in San Francisco, and remained there from June, 1865, to March, 1871. Here he exerted a wide influence and attracted to his church men of great diversities of gifts, among them judges, intellectual leaders, rough miners, and men foremost in business. Compelled by ill health to resign this pastorate, he soon received calls to three important churches, one to a leading Presbyterian church in Chicago, a second to the Westminster Presbyterian Church in Brooklyn, New York, and the third to the Central Congregational Church in the same city. He chose the last because it was the smallest. This pastorate, which began April 2, 1871, and lasted till 1882, was singularly happy and successful. The church grew from a membership of 350 into one of 1350, with a large annual accession of new members.

During the summer of 1882, becoming conscious that the burden he was carrying was too heavy for him, he wisely determined to seek a new field, though his people would have gladly given him the help of an assistant. From November 19, 1882, until March 6, 1887, he was pastor of Plymouth Church, Chicago. His ministry here was attended with the same success, but after a period of four years and three months, was brought to an end by serious illness. About the time of his recovery there came word from Japan of the marvellous movement which seemed to promise a speedy winning of that empire to the Kingdom of Christ. Knowledge of this led Dr. and Mrs. Scudder to take up independent mission work in Japan, where their son and daughter had been engaged as missionaries since 1884. On their departure from San Francisco in June, 1877, they received a hearty Godspeed from the pastors and churches of California, and on their reaching Niigata, October 8, they with others in the party were accorded a most hearty reception from the members of the Presbyterian and Congregational churches and the pupils of the boys' and girls' schools. An early letter from Dr. Scudder stated that he was hard at work on the language and had found the field intensely interesting "with prospects of glad harvest." He lectured in many of the institutions of Japan, where he was most cordially welcomed. During the winter of 1888-89, he lectured to large audiences in Tokyo, the lectures being six in number on the subjects, "Is there a God?" "How Can We Know Him?" "Mystery," and "The Supernatural." Deep impressions were made by the lectures, which were attended by from 1000 to 1500 persons.

In October, 1889, Dr. and Mrs. Scudder, with their son and daughter and son's wife, returned to the United States and resided for about a year in Pasadena, California. The next two years were spent in Chicago,

from which place he removed to Winchester, Massachusetts, where he resided till the time of his death. He died of apoplexy, June 4, 1895. He had been in infirm health since his return to this country in 1889.

The editor of the *Missionary Herald* says of him: "He was a man of great abilities, of fine address, and of commanding power in the pulpit. His name and memory will be precious in all our American churches as well as in many mission fields."

His son, Dr. Doremus Scudder, writes as follows of his father's methods and characteristics: "While never a slave to system, my father was exceedingly methodical. From eight o'clock in the morning to twelve and from half past one until three or four in the afternoon, nothing was suffered to interrupt his work in his study. He carried on several lines of reading or investigation side by side, thus relieving mental strain and giving zest to his labors. An enthusiastic lover of language, he kept up Latin, Greek, Hebrew, Tamil, and Sanskrit almost to the day of his death. More than once in the last two years after laying aside pastoral work he announced that his days of Sanskrit were over, nevertheless every now and then he would steal back to some beloved Hindu classic. While able to read French and German he never gave much attention to them and was not proficient in either language. He loved and knew his Bible in the original better than any active pastor of a large church I have ever met. . . . Dr. Scudder was master in dialectic. It is one of the rarest powers granted to a preacher to be able to conduct an argument skilfully, honorably, triumphantly, and at the same time with such clarity and grace as to win the attention of men of the street while delighting the scholar. My father had this rare gift in wonderful measure. He had whetted his sword in thousands of personal combats with the keenest arguers on earth—the

Brahmans of India. His sermons were all points. It was impossible for him to speak without saying something. People carried away food for thought always."

Dr. Scudder received the degree of M. D. from the University of New York, in 1853, and the honorary degree of Doctor of Divinity from Rutgers College in 1859. He was a corporate member of the American Board from 1871. On April 4, 1903, a bronze tablet in his memory was unveiled in the Central Congregational Church, Brooklyn, New York.

He was married April 18, 1844, to Miss Fanny Lewis, daughter of John and Fanny (Smith) Lewis, and a descendant from William and Amy Lewis, who came from Wales to Boston in 1635. Miss Lewis was not only sprung from an old and honored family but was a lady of superior culture and refinement and possessed of a character of uncommon sweetness. Mrs. Scudder survived her husband, dying in Woburn, Massachusetts, November 30, 1900. She served the cause of missions in India for twenty years, and at the time of her death, only one name,—that of Dr. Elias Riggs,—preceded hers in the list of living appointees of the American Board.

Of ten children born to them two, a son and daughter, are living: Rev. Dr. Doremus Scudder, M.D., and Miss Caroline Scudder, who, in 1884, gave themselves to missionary work in Japan. More recently Dr. Doremus Scudder became Secretary of the Hawaiian Evangelical Association, and is now pastor of the Central Union Church, Honolulu.

Dr. Henry Martyn Scudder published many interesting letters from time to time in the *Missionary Herald.* His other publications include "Liturgy of the Reformed Presbyterian Dutch Church" (Madras, India, 1862); "The Bazaar Book, or the Vernacular Teachers' Companion" (1865); "Sweet Savors of Di-

vine Truth, a Catechism" (1868); and "Spiritual Teaching" (1870). Besides these, which are in the Tamil language, he published "Coming to Christ" (1859); "Christ our Teacher" (1868); "The Sense of Scripture" (1868); "Shall we drink Wine?" (1869); "The Catholics and Public Schools" (1873); "Analysis of the Gospel of Mark" (1881); "God's Heart and Hand in Our National History" (1885); "Christ's Second Coming" (1887); "For You" (1890); and some Thanksgiving sermons.

ELIPHALET WHITTLESEY, son of Eliphalet and Martha (Strong) Whittlesey, was born in Salisbury, Connecticut, July 13, 1816. He fitted for college in Lenox Academy, and with his brother, Charles, entered Williams in 1836. He was a member of the Philotechnian Society. He studied theology at Union Theological Seminary, where he was graduated in 1843. He was ordained at Salisbury, on September 27 of the same year, and on the 4th of December following, embarked from Boston, under the auspices of the American Board, for the Sandwich Islands, being one of the tenth reinforcement sent to that field. When four days out of Boston, the ship encountered a severe gale and suffered injuries which necessitated her being laid up for repairs.

He arrived at Honolulu, July 15, 1844, and was located at Hana, on the island of Maui. At first he was associated with Mr. Conde, being engaged chiefly in teaching, but in 1846 an arrangement was made, in accordance with which he took charge of two districts, Kipapula and Kaupo, formerly under the care of Mr. Conde. Of these places Mr. Whittlesey wrote: "They form a very pleasant field, containing a numerous population, and being accessible on horseback. There were 136 church members, in regular standing,

who were set off as a separate church for me." In this new field Mr. Whittlesey used to preach every Sabbath, though still residing at Hana. The following extract from the report which he sent to the Board in 1848 gives some idea of the people and his work: "In making this, my first report, I can only state things as they seem, and mention what has been done during a single year, without instituting any comparison between it and former years. The morals of the people have been good, so far as I have been made acquainted with them. We have enjoyed the presence of the Spirit, and many have been led to attend to the interests of their souls, some having been admitted to the visible church. Others, who remain apparently unconcerned, have doubtless been restrained in their sinful courses. The judge of the two districts told me that he thought there were fewer criminals than in former years. . . . In regard to education, I may say that the effect of the changes in the school system has been beneficial. There appears to be a desire on the part of the parents, as well as children, to obtain books; and a great many books have been sold, some making payment in full. Several globe maps have been purchased for the schools. In examinations the schools appear very well, and the teachers manifest an ambition to urge on their pupils in the acquisition of knowledge."

Mr. Whittlesey's term of service in the Islands closed in 1854, when he returned to the United States. During 1854-55 and again 1857-61 he resided at Salisbury, Connecticut, without charge. He acted as occasional supply in Saratoga, New York, 1855-57; Hammonton, New Jersey, 1861-65; Elwood, New Jersey, 1865-67; Edina, Missouri, 1867-69; and again in Elwood from 1869 till his death. He died of marasmus at Elwood, September 1, 1889, aged 73 years.

He married November 16, 1843, Elizabeth Keene

Baldwin, daughter of Rev. Burr and Cornelia (Keene) Baldwin of Newark, New Jersey, and formerly of Montrose, Pennsylvania. She was educated at Mount Holyoke Seminary. She survived her husband and in 1900 was residing in Hammonton, New Jersey. Theodore Holden, of Elmwood, New Jersey, was an adopted son.

It is said that in later years Mr. Whittlesey became a believer in New Church doctrines and withdrew from the Congregational Association. "He was a man of gentleness and an honored citizen."

CLASS OF 1841

James Herrick, son of Nathaniel and Lydia (Eastman) Herrick, was born March 19, 1814, in Broome, Canada, where his parents were residing temporarily, their home being in Dummerston, Vermont. He was the grandson of Jonathan and Mehetabel (French) Herrick.

The family is an ancient one, tradition claiming its descent from Eric Ericke, a Danish chief who invaded Britain in the reign of Alfred. The emigrant ancestor in this country is supposed to be Henry, son of Sir William and Joan (May) Herrick, and who was born at Beau Manor, County of Leicester, England, in 1604. His name was sometimes written Henerie Hireck, Hericke, or Herrick. According to one account he settled in Salem, and according to another, in Beverly, Massachusetts. In a recent sketch of his life it is stated that "Mr. Herrick and his wife Editha were among the thirty who founded the first church in Salem, in 1639; and on the organization of the new parish, on 'Ryal-Syde,' in 1667, they with their sons and their sons' wives were among the founders of the first church in Beverly, also." He married a daughter

of Hugh Larkin of Salem, and there are said to have been born to them twelve sons and several daughters. He was a farmer in comfortable circumstances, but not distinguished by civil rank or influence in the Colony. "He was a very good and honest dissenter from the established church and the friend of Higginson, who had been a dissenting minister in Leicester."

Robert Herrick, the poet, is named as one of the more distinguished English ancestors of the American family.

The father of James Herrick was a farmer, and the son, besides having the good fortune of being reared on a farm, was blessed with the influences of a God-fearing, Christian mother. He received the beginning of his education in West Brattleboro, Vermont, to which place the family removed after the temporary residence in Canada. His later childhood was spent in Newfane and West Dummerston. He prepared for college at the academy in West Brattleboro, some of the time boarding two miles away. He paid his way in the academy by teaching a district school. Rev. Mr. Grout, who knew him well, wrote of him: "He was eminently diligent, faithful, successful in all his studies, and was noted for his regular, punctual attendance upon every recitation and other engagement or duty." While he was in the academy, at the age of twenty, he united with the Congregational church, on confession of his faith. He entered college in 1837, coming over the mountain from Windham County, Vermont, by private conveyance, to be examined for admission. This was the second year of President Mark Hopkins' administration. The college then had but six professors, about 150 students, and only four buildings. To save money, young Herrick used to walk to college and back from his home in Dummerston, between terms, and to earn money used to teach a part of the winters and work

on the farm summers. In College he was a member of the Philotechnian Society and of the Mills Theological Society. He was one of the speakers at the Commencement, August 18, 1841, the subject of his oration being "National Recognition of the Divine Sovereignty necessary to National Prosperity." After graduation, he taught for a year in the academy at West Brattleboro. He studied theology at Andover Seminary, at which he was graduated in 1845, and was ordained October 8 of the same year. In his course of study at the seminary he had steadily looked forward to foreign mission work, to which he had consecrated himself.

On November 12 of the same year he, with his young wife, sailed from Boston for India as a missionary of the American Board, arriving at Madura, April 30, 1846. He was at first stationed at Tirumangalam, twelve miles southwest of Madura, and here, with the exception of four years at Pasumalai and two years in this country, he and his wife were devoted missionaries for nearly forty years. The station had been for about a year under the care of Rev. William Tracy, who was for a time a member of the class of 1833 at this college, and who subsequently received here his honorary degree. Whether the ties of college kinship prepared the way or not, the new laborers began their work under most favorable auspices. "The reception we met on our first arrival," writes Mr. Herrick, "was very gratifying. The members of the boarding-school, from thirty-five to forty in number, met us at our door, telling us that since the removal of Dr. Tracy they had been orphans, and requested that we should be parents to them. Several persons soon came in from the village to make their "salam" and request our kindness. I might here mention that the boys of the boarding-school have uniformly shown us the respect due to

parents, and that they place, apparently, much more confidence in their adopted than in their natural parents; a circumstance which renders these schools of immense importance." This kindly welcome was an omen of good success which was apparent from the first, and which was constant during the long period of service of these missionaries. Mr. Herrick laid great emphasis upon preaching the Word, but with this he combined unwearied efforts with individuals. One of his aims, also, was to encourage giving among the native Christians and the establishment of self-supporting churches. It is said that the first village church that was regularly organized in the Madura Mission was formed in his field, and the first village pastor was ordained there. He was fond of itinerating and did faithful work in all parts of the district coming under his care. In one of his tours he writes of visiting 145 villages, and again he visits 140 villages. In these tours he sometimes took with him a tent in which he could gather his congregations. Frequent topics in his letters are revivals, baptisms, accessions to the church, new buildings. In April, 1871, he writes of the progress made in a quarter of a century. "When I took charge of the station, in May, 1846," he writes, "there were but ten or twelve church members there; and all but two of them were helpers, introduced from other missions, and members of their families. Now there are 150 church members in good standing, connected with two churches, one of which is under the care of a native pastor, who derives more than half of his support from the members of his church and congregation. Then there was but a single congregation of Christians in the villages, and this was subsequently transferred to another mission. Now there are more than twenty congregations, composed of persons living in forty different villages, and containing in all nearly 1000 members. Then,

all the schools, except the boarding-school, were taught by heathen masters, there being no others available. Now, all the teachers employed are Christians, nominally, and all but one church members. Seventeen men, now employed as helpers at this station, and three employed elsewhere, are natives of this station district, and have all been introduced into service during the period under review. Thirteen girls sent from here to the female boarding-school in Madura within this time are now wives of men who have been, and all but one or two of whom are now employed as mission helpers. Two are the wives of pastors."

And this progress continued. When, twelve years later, he finally withdrew from active service, he again gave a review of what he had seen accomplished, showing that while in 1845 there was probably one church in each of the seven stations, in 1882 the number of churches was thirty-four and the number of church members 2886; and that while in 1845 the number of "Christian villages" or "village congregations" was forty-four, and of people in them 1081, in 1882 the congregations had increased to 255 with a membership of 11,629, living in 373 different villages.

The success which attended his labors during the four years when he was in charge of the seminary at Pasumalai shows what he might have accomplished had he devoted his life exclusively to educational affairs.

In 1883, Mr. and Mrs. Herrick again visited the United States, not to return again to their mission. It was a great sorrow to Mr. Herrick that he was prevented by physical infirmities from spending his last years in the work to which he had been devoted, and among the people whom he loved and who loved him. He spent these last years at Brattleboro, Vermont, which had been the home of his youth. And these last years were filled with useful work. He was faithful in

his attendance upon the various services of the Sabbath and aided in these services as he had opportunity. Through the week he did much pastoral work, visiting the sick, the aged, desolate, and the afflicted. He corresponded with Christian workers, and gave wise counsel for the welfare of the church and community, in which he lived a holy and exemplary life. "One would search far to find a better illustration among men of what it is to follow the Lord with singleness of heart in all Christian life."

In the summer before his death he enjoyed the rare privilege of attending the fiftieth anniversary meeting of his class, when there were present five of the ten living members of a class of thirty-two. He had acted as Class Secretary in gathering these few classmates, and on his return to his home he wrote the Secretary of the Alumni an account of his impressions under the title of "Then and Now," recounting some of the more important changes that had occurred in the college in the half-century gone.

He died of heart disease in West Brattleboro, November 30, 1891.

Prominent among the fine qualities of Mr. Herrick's character were a nice sense of justice, a conscientiousness that extended to little things, and a gentleness that showed itself in speech and manner. He ever tried to follow the Old Testament requirement to do justly, to love mercy, to walk humbly with God. The distinguishing features of his character were Christian faith, love, sincerity, and fidelity.

The Rev. John E. Chandler, who went to India the year after Mr. and Mrs. Herrick did, and who was intimately associated with them in the Madura Mission, writes as follows of his associate and friend: "It was my privilege to labor side by side in the same mission field for more than thirty years, and when declining

health compelled him to give up the work and remain in this country his loss was deeply regretted by all his associates, as well as by the natives who knew him. He was held in high esteem by a large circle of acquaintances. He was a man eminent for his piety and godliness, a man of prayer. I remember how impressively he said in one of the last prayer meetings at which he was present: 'I sometimes, dear brethren, fear that we do not spend *time enough* in our private devotions and in reading our Bibles.' He loved to pray and always evinced the greatest sincerity, living as he prayed. He was an affectionate, loving friend. The warm grasp of his hand indicated the feeling of his heart."

Mr. Herrick married in West Brattleboro, Vermont, November 2, 1845, Miss Elizabeth Hopkins Crosby, daughter of Thomas and Catherine (Burt) Crosby, and a descendant of William Brewster, who came from England to this country on the *Mayflower.*

Of the ten children born to them, five are living: Mrs. Mary E. Dunklee, Brattleboro, Vermont; Rev. William H. Herrick, missionary under the Presbyterian Board of Publication and Sunday-school Work, Green River, Utah; Mrs. Emily H. Martin, Lexington, Massachusetts; Joseph T. Herrick, M.D., University Medical School, New York City; Rev. David Scudder Herrick (Williams 1885), missionary in Madura, Southern India. Another son, who died in 1893, James Frederick Herrick, was graduated here in 1875, was for several years on the staff of the *Springfield Republican,* and was later connected with the *New York World.* A son of this son bearing the name of his father is a member of the class of 1914 in Williams College.

Mrs. James Herrick died in West Brattleboro, September 23, 1900.

CLASS OF 1842

HENRY ALEXANDER FORD, son of Rev. Henry Ford of Lisle, New York, was born May 4, 1818. He entered college as a Sophomore in 1839, having among his classmates Addison Ballard, Horace Lyman, Dwight Whitney Marsh, and Edward Taylor. A brother, Jonathan Ford, was graduated here in 1839. After graduation, he taught for four or five years in Hudson, New York, and then studied medicine in New York City, with the view of becoming a medical missionary.

On June 20, 1850, he sailed from New York, under the appointment of the American Board, to join the mission at Gaboon, in West Africa, arriving there October 7. Rev. Dr. Addison Ballard, Dr. Ford's sole surviving classmate, writes: "It sufficiently attests his genuine martyr heroism that he went as missionary to the Gaboon, of which it used to be said that for every native convert there was to be seen the grave of a missionary." Dr. Ford's first letter from his field naturally had reference to the climate, of which he writes: "1. Here we have a rainy season of about seven months, including a month called 'the middle dries,' when the showers are less frequent. This is also our warm season, the thermometer ranging from seventy-two to eighty-eight degrees of Fahrenheit. But on the north coast, the rainy season is the cold season; and on this account it is thought by immigrants to be less healthful. 2. Our rains are generally in the night, so that one is in but little danger of getting wet in the daytime. On other parts of the coast, however, the days and nights are alike wet.

"3. At the close of our rainy season, the sky becomes overcast with clouds, and the thermometer falls from seven to ten degrees; a change which would be

hardly perceptible in the United States, but which is very apparent to the keener susceptibilities of a resident in Africa. By this means the disastrous effects of a burning sun, operating upon the luxuriant vegetation of the rainy season, are entirely obviated. Thus we are rid of the season that is thought to be most dangerous to health in hot climates. The experience of whites on the Gaboon proves that this transition period is as healthful as any in the year." This first impression about the favorableness of the climate, however, had to be modified by larger experience.

Dr. Ford was stationed as physician at Baraka, where John Leighton Wilson was missionary. At a neighboring station of the Gaboon, at the same time, was Jacob Best (Williams 1844), who had been for two years a college mate of Dr. Ford.

Dr. Ford's time was not devoted entirely to the practice of medicine; he held a Sunday-school, and also had superintendence of a boarding day school for boys, containing on an average about thirty-five scholars, many of whom manifested a strong desire for improvement and made good progress in study.

In 1855 Dr. Ford visited this country on account of his wife's health. While here he attended a special meeting of the Board at Albany, New York, March 4, 1856. The following summer he sailed from Stonington, Connecticut, to join his missionary brethren in West Africa, Mrs. Ford intending to remain for a time in this country. He labored with great fidelity for something over a year, till the time of his death from fever, at Baraka, February 2, 1858. His death was the more startling because he was a strong man and had generally enjoyed good health. He was constant in his attendance upon the sick, by day and by night, and seldom spoke of himself as being unwell. But a few days before his death he had been complimented by a physician on

his enjoyment of so good health in Africa. Mr. Pierce, who gave an account of his death, wrote: "Yet he was probably, at times, unwell, and ought to have taken his bed, when, instead, he would take quinine and keep about his work. He was made of energy and resolution, did what he found to do with all his might, and labored incessantly. He did too much and felt, on his dying bed, that he had not taken such care of himself as was really needful."

There was a large attendance at his funeral, Mr. Walker speaking in Mpongwe and Mr. Best, his college mate, in English.

Dr. Ford married in 1855 Miss Olivia Smith of Oswego, New York, who embarked unmarried from New York, November 30, 1853, and arrived at Gaboon February 16, 1854. She survived her husband.

Dwight Whitney Marsh, son of Henry and Sarah (Whitney) Marsh, was born in Dalton, Massachusetts, November 5, 1823. His grandparents on his father's side were Henry and Betsey (Lawrence) Marsh, and on his mother's side, Abel and Elizabeth (Dwight) Whitney.

The family, which is an illustrious one, traces its descent from John Marsh, who came from England to America in 1636 and settled in Hartford, Connecticut. Among the noted descendants of John Marsh may be mentioned Joseph Marsh, a Colonel in the Revolutionary War and the first Lieutenant-Governor of Vermont; Colonel Ebenezer Marsh, who led a Connecticut regiment to Ticonderoga, one of whose great-grandsons was Governor Horatio Seymour of New York; Doctors Jonathan and Perez Marsh, who were surgeons in the French War of 1755; and Hon. George P. Marsh, Minister to Constantinople and to Italy. Henry Marsh, who was graduated here in 1815, and

obtained distinction as a lawyer, manufacturer, and merchant, was of this family.

The good old Puritan stock from which Dwight Whitney Marsh was descended was eminent in other lines of descent also and included such names as Edwards, Stoddard, Lawrence, Williams, and Dwight. His mother was a sister of Josiah Dwight Whitney, and thus he was first cousin to Josiah Dwight Whitney, Jr., and William Dwight Whitney (Williams 1845).

His father, Henry Marsh, who was a farmer and manufacturer, is spoken of as an eloquent speaker, and an enthusiastic, active Christian. The boy was sent from home to school at an early age, first to the Berkshire Gymnasium at Pittsfield, which was under the charge of Dr. Chester Dewey (Williams 1806), who had been an eminent professor of mathematics for some years in his Alma Mater. He next studied at Lenox Academy, and later, for a short time, at Hopkins Academy, in Hadley, Massachusetts, the principal of which was Rev. Dan Huntington (Yale 1794), who had been a tutor both at Williams and at Yale, and had received an honorary degree from Williams in 1798. Marsh entered college as a Freshman, in 1838, and though at that time he was under fifteen years of age, he soon took good rank as a scholar, being particularly fond of natural history. With his cousin, William Dwight Whitney, who was for a time his college mate, he made many excursions in field and wood, in search for specimens with which to enrich the college collection. One who knew him well describes him as he was in his college days, as "a tall, slender, bright-eyed, and bright-looking young man." Rev. Dr. Ballard, one of his classmates to attain distinction, and now the only surviving member of his class, writes these words of reminiscence: "I think of Marsh as one of the most amiable and transparently sincere men of my class. . . . He was es-

teemed for his character as a companion, a friend, and a devoted Christian." He was a member of the Philologian Society. He was one of the speakers at the Junior Exhibition, his subject being, "American Scenery." He also delivered an oration at Commencement on the subject, "Psyche."

On graduation, he was urged by his father to study law, but his early conversion and the religious influences of the college turned him to the ministry. In 1842 he entered Andover Theological Seminary, but his course here was interrupted, after a year, by financial reverses which caused the removal of the family to the West. After teaching four years at St. Louis, he completed his course in theology at Union Seminary, from which he was graduated in 1849. It was while a member of the seminary, where there were twenty-six of his fellows who were expecting to become foreign missionaries, that he came to a decision to be a missionary to the heathen. Being accepted by the American Board in 1849, he was ordained in Dalton, Massachusetts, on October 2 of that year, by the Berkshire Association, in the church where he was baptized and of which he was a member. On December 7, he sailed from Boston for Mosul, Turkey, where he arrived March 29, 1850, going by the way of Diarbekir, from which place he floated down the Tigris to his new home, on a raft supported by inflated goatskins. He enjoyed to the full the beauties of the scenery and any places of historic interest through which he passed, and wrote of these things in a vivid and interesting way. The following extract from a letter written February 25, 1851, gives some idea of the field he was called to occupy: "This field I regard as extending from Mardin to Bagdad. There are two nations to be wrought upon, the Syrian and Chaldean. The Syrians are in part Jacobites, while some of them have left the Jacobite Church for popery. The Chaldeans, in like

manner, are partly Nestorians, or Protestant Chaldeans, and partly papists or Chaldeans, so called. There are four sects, therefore, Nestorians, Chaldeans, Jacobites, and Syrians. In both instances the crafty papists have seized upon the national name, and left the name of a sect to their adversaries!

"I am more and more convinced of the importance of Mosul as a missionary post."

For a year he was the only missionary at Mosul. The year 1851 was made memorable by the visit to Mosul of Rev. Dr. Leonard Bacon and his son, whom Mr. Marsh accompanied through the mountains of Kurdistan on a journey to Persia. The story of the party's being detained in a Kurdish castle, and being not only robbed but threatened with death by an armed band, is described in the *Missionary Herald* for 1851, and forms one of the most thrilling incidents in the annals of missionary life.

In 1852 Mr. Marsh returned to America, where he delivered many missionary addresses, and on October 19, 1852, was married in New York to Julia White Peck, daughter of Elisha and Mary Jane (Averill) Peck, of Hartford and New York. On January 7, 1853, they sailed for Turkey and arrived at Mosul the 9th of May following. The following extract from a letter describes the mode of travel on the Tigris: "We had two rafts, of sixty-four inflated goat skins each, about twenty feet long and ten wide. On our raft we had a little house, about ten feet long, eight wide and seven high, so admirably arranged with curtains to shut off the rain, sun or wind, and to admit pleasant breezes, if we wished, that together with our cot bedsteads and trunks, and with travelling cooking furniture on the raft of our servants, we came down more comfortably than we should have been on many a crowded Hudson River steamer. Sometimes the waves

and whirls boiled all around us in the rapids, and at times the mighty eddies held us irresistibly; but though once or twice the waves dashed upon our feet, our sixty-four life-preservers, and the better care of God, would not let us sink. We had the invaluable aid of Khuther, the servant who was so long with Dr. Bacon and his son, and who was with us when we were robbed." With still greater vividness, perhaps, does he describe the wild scenery through which he passed on the journey he made to Urumia, in 1850, now and then contrasting what he saw with "the grand scenery of the Catskill and the Green Mountains," and, at times, reminded of the valleys of his native Berkshire and of his "later home beyond the lakes and prairies."

In Mosul were spent seven years in earnest work for the people of that city and the surrounding districts. An experience of no ordinary interest in these years was Mr. Marsh's acquaintance with Layard and his assistants, who were then carrying on their excavations at Nimroud, not many miles from Mosul. It was about this time that Mr. Marsh sent to his Alma Mater some Nineveh slabs which Layard had courteously given him, believed to be the first specimens of this sort to be sent to any American college.

In May, 1859, the home of Mr. and Mrs. Marsh was saddened by the death of their second and only surviving child, and on the 12th of August following, Mrs. Marsh died of fever, at the age of 32. She is described as a noble and lovely character, and as an earnest and faithful laborer. While Mosul was regarded as free from malaria, the summer heat was particularly exhausting to foreigners. It is related that for eighty days in one year the thermometer ranged from 100° to 114°, and during one of the days of Mrs. Marsh's illness the thermometer recorded 120°. The mother and only sister of Mrs. Marsh died under the

age of thirty, and it may be Mrs. Marsh might have lived no longer in her native land. But her husband, in giving an account of her death, wrote, "Yet it is probable the heat, so unusually extreme, cutting the leaves from the tree in our court by thousands, and causing many natives of the country to fall dead by the roadside, was the immediate occasion of her death."

In 1860 Mr. Marsh returned to America, fully intending to go back after a while to spend the rest of his life in work for the people of Turkey. Circumstances connected with his father's family, however, made it seem his duty to remain here, though he was devoted to the mission work, and was greatly beloved by the people. On resigning his connection with the Board, he wrote Dr. Anderson, "It is hard for me to give up my hopes of usefulness as a missionary, but I shall never forget the oriental churches and Moslems."

He now supplied, for a year, the Congregational Church in Hinsdale, Massachusetts, near to the town of his birthplace, after which he spent five years in teaching in a young ladies' seminary in Rochester, New York, at the same time preaching frequently in the different churches of the city and in neighboring towns. Though highly successful as a teacher, he felt that preaching ought to be his life work. After being the pastor of a church for a year in Godfrey, Illinois, and spending another year in teaching in Rochester, he became pastor at Whitney's Point, New York, 1869-71, and Owego, New York, for five years, 1871-76. In this latter year he removed to Amherst, Massachusetts, where he was in the midst of a large circle of friends, and where, for two years and a half, he was pastor of the North Church. After a pastorate of about four years at Haydenville, Massachusetts, he returned in 1882 to Amherst, which he made his home till his death, which occurred June 18, 1896.

Dr. Marsh's life was a busy one. Even during the years of retirement he was busy, preaching occasionally, writing often for the daily press, preparing papers and reports for the Ministerial Association of the county, the fortnightly ministers' meeting, and the Roundabout Club of Amherst, or engaged in other forms of literary work. He was a scholar of wide research, one of his favorite studies being that of philosophy. For many years he was a member of the American Oriental Society. His Alma Mater recognized his attainments in bestowing upon him in 1875 the degree of Doctor of Divinity. Dr. Marsh had a large capacity for friendship, and was always a charming companion. He had a keen sense of humor, and, because his heart was ever young, he was a favorite with children and young people. But it was in his home life where were revealed to their fullest extent the beauty of his character and the charm of his disposition. He always retained a strong attachment for his college and often spoke of his obligations to Mark and Albert Hopkins, who in his college years were just entering upon their career of wide influence.

At the Commencement in 1892 he met with the other six surviving members of his class for their fifty-year jubilee, and was again present at the Centennial Celebration of the college in 1893.

His death called forth abundant and worthy tributes from classmates and other friends. The first three of the following extracts are from tributes of classmates. Rev. Dr. Edward Taylor wrote: "Dr. Marsh had versatility of talent. No matter what was the matter in hand, he met it fully, not only doing his own work well, but inspiring the rest of us to do our work well. He was broad in the brain and broad in the heart, and his sermons satisfied the intellect and warmed the heart. His diction was refined, classic, pure, and simple."

William Henry Edwards wrote: "Dwight and I were close friends in college. We both became interested at the same time in collecting birds, and in mounting them, taking our first lessons from Professor Albert Hopkins; and as we both had the naturalist's temperament, we experienced ever-increasing satisfaction and delight as the months went on. . . . So it was that Dwight and I saw much of each other. He was always amiable and lovable. I never saw or heard anything from him that was not good and lovely. In thought, word, and deed he was as perfect as mortal may be." The following is from Rev. Dr. Addison Ballard: "The things about him which, at this distance of time, stand out clearly before me are his youthfulness, his playfulness joined with manly earnestness, his genial and affectionate disposition, his freedom from the narrowness of any merely personal ambition, and the transparent simplicity, sincerity, and genuineness of his character as a student, a friend, and a Christian."

Rev. Dr. Henry M. Field, who was graduated the year young Marsh entered college, but who knew him intimately when both lived in St. Louis, wrote: "I can see him now as he looked when he first came to bring me a letter of introduction. I took to him at once; it was love at first sight. He was as modest as a young girl. It was easy to see that he had come out of one of the best New England homes. He was just the companion I needed. From that time we were almost daily together, we had so many things in common, such as the association of college life,—from which he had come unspoiled, free from the petty conceit and vanity that crop out in many a young student in an air of self-importance and of knowing everything. We were but too conscious of our own ignorance, and when we turned from the past to the future, and talked of what we were to be and to do, an older head would have smiled to see that

we were as ignorant of the world as two babes in a wood. But what did it matter, when we stood on the same level, and neither was old enough or wise enough to despise his brother?—for brothers we were for two years. And now, as I look back over half a century, I cannot recall one unkind word, or even a look, that gave silent token that we were growing indifferent, a little more formal in our manner, as if our hearts were a little colder. He was always the same, so gentle and affectionate that the very memory of him is like a gleam of light out of the west, that shows where the sun has gone down. Such friendships do not die, though the loved ones do; and what my earliest friend was to me he will continue to be, in my memory and my heart, till we meet beyond the river."

From the memorial address delivered by Rev. Oliver Huckel, pastor of the First Church of Amherst, is taken the following extract: "The richness and strength of his *faith* was a constant inspiration to all who knew him. It was so simple, so unswerving, so exultant, so really jubilant. He believed God with all his heart; he accepted God at his word in his promises; he rejoiced in God with a great joy. He felt the hand of God in all the leading of his life and work. He used to talk about this with a delightful simplicity and a most reverent humility. The sweetness and strength of his *spirit* were a blessing to all of us who learned to see something of his heart.

"He had that rare combination—the simplicity and guilelessness of the heart of a child united with that keenness and strength of intellect of a wise, and broad, and manly thinker. He seemed to illustrate in his own self most perfectly the words of the apostle, 'in malice, children, but in understanding, men.' "

Dr. Marsh was twice married, his second wife, whom he married at Rochester, New York, August 21, 1862,

being Elizabeth LeBaron Clark, daughter of Rev. Eber Liscom Clark (Williams 1811) and Sarah (Lawrence) Clark. Mrs. Marsh is descended from Lawyer Daniel Clarke, who came to Windsor, Connecticut, in 1639, with his uncle, Rev. Ephraim Huit. She also has a double descent from the *Mayflower,* through Governor William Bradford and Richard Warren. Her LeBaron ancestor was a surgeon on a French privateer that was captured in Buzzard's Bay in 1694.

Mrs. Marsh published a fitting memorial of her husband in a booklet, which contains abundant extracts from his letters and various tributes from friends, from which tributes the extracts given above were taken.

Mrs. Marsh resides in Amherst, Massachusetts.

Of five children born to Mr. Marsh, two daughters by the first marriage died young. Of three sons by the second marriage, one is living, William Dwight Marsh, who is an evangelist, and resides at Schroon Lake, New York.

Besides various letters from the mission field published in the *Missionary Herald,* and various communications to the daily press, Dr. Marsh published: "A Sermon before the Assyrian Mission"; "The Tennesean in Persia,—a Memoir of Rev. Samuel Audley Rhea" (1868); "Half Century Memorial Sermon" (North Amherst, 1876); "The Genealogy of John Marsh of Hartford, 1636, 1895."

He also brought out for Colonel L. B. Marsh of Boston the "History of John Marsh of Salem, 1633."

CLASS OF 1843

William Austin Benton, second son of Deacon Azariah H. and Presendia (Ladd) Benton, was born in Tolland, Connecticut, October 11, 1818. His grandparents were Jacob and Sarah (Ladd) Benton, and

Elias and Susalla (Lathrop) Ladd. Jacob Benton was a soldier in the War of the Revolution. The immigrant ancestor, Andrew Benton, came from England, and in 1639 resided as a planter in Milford, Connecticut. He lived the last of his life at Hartford, Connecticut. The name is of Norman origin, being originally de Beynton and then de Benton. The family can be traced back to about 1200, and Burke calls it "one of the most ancient and honorable of the great families of Commoners in England."

The father of the subject of this sketch was a farmer and a man of influence in Tolland, where he was a deacon in the Congregational Church.

The son made a profession of religion in December, 1831. He entered Williams as a Freshman in 1839, but after remaining two years finished his course at Yale, where he was graduated in 1843. At Williams he became a member of the Philologian Society and of the Mills Theological Society.

The first year after graduation was occupied in teaching in Fairfield and in Willimantic, Connecticut. He studied theology at East Windsor Seminary, from which he was graduated in 1846. He was ordained at Tolland, May 18, 1847, and on the 23d of the following month, embarked with his wife from Boston for Smyrna, under appointment of the American Board to go to Beirut. He arrived at Smyrna August 24, and at Beirut October 20. Here he spent the winter studying the Arabic language, and in the following spring he and Rev. J. E. Ford (Williams 1844), with their wives, removed to Aleppo, to occupy it as a permanent station, arriving there April 19, 1848. At that time there were in Aleppo 20,000 Christians, divided into various nations, languages, and sects, and comprising about a fourth of the whole population. The principal sect was the Greek Catholics, besides whom there

were Greeks, Maronites, Syrians, and Armenians. The most prevalent language was the Arabic, though the Turkish was extensively spoken. At the close of the first year, Messrs. Benton and Ford reported the commencing of an Arabic service and the opening of the school, both of which were temporarily interfered with by the cholera and by opposition of the priesthood. During the year, however, more than 1000 of the publications of the mission, including the Scriptures, were distributed among the people.

Mr. Benton continued at Aleppo till February, 1851, when, on account of the failure of his health, he returned with his family to Beirut, and subsequently to the United States, arriving in New York on September 18 of that year. On the recovery of his health, he reëmbarked at Boston, January 7, 1853, and arrived at Beirut February 26, and on April 19 of the same year went to Mount Lebanon and opened a station at Bhamdun. In a letter published in his class report, Mr. Benton, in speaking of the new station, says: "We have since resided here, with the exception of the following, and the last winters, and our hope is to gather an evangelical church, and train its members in the Christian warfare, on earth, and for the brighter, endless fellowship of the skies." The first of the winters referred to was spent in Aleppo, where he went to supply the temporary absence of Mr. Ford, who had been called for a season to assist in the seminary at Abeih. While at Aleppo, Mr. Benton wrote to the *Missionary Herald* a letter in which he gave an account of the great changes which had taken place in civil, social, moral, and religious points of view since the opening of the station there five years before. In the same period, there had been established between Aleppo and the Nestorians three new stations, Aintab, Diarbekir, and Mosul,—all having organized churches.

The field, of which Bhamdun was the station, had a population of about 40,000, consisting of Greeks, Maronites, and Druzes. Of this village, Mr. Benton gave the following description: "Bhamdun is beautiful for situation, and of delightful climate. It commands an extensive prospect of the Mediterranean, which forms not less than a third part of the boundary of its visible horizon, and is about 3600 feet below; of Beirut, with its gardens, about twelve miles distant; and also, at this season, of Cyprus, nearly 100 miles distant, when behind its mountains the sun sinks into the sea. Immediately around us, on these goodly mountains, and in the valleys, are thousands of vineyards, orchards, and gardens, covering all their sides, and crowning their summit with the choicest foliage and fruits. The climate is more uniform, and of a more agreeable temperature, than that of New England." Mr. Benton remained here six years and met with signal success. In 1856 he reported that besides the carrying on of Bible classes for both sexes, Sabbath-schools and preaching services, there had been in successful operation through the year ten schools in as many different villages, with more than 450 pupils. There was also a successful girls' school at Bhamdun. Access to the people had been gained and much good accomplished by advice and relief given in times of sickness. An attempt to open a station at Zahleh, which at first seemed an attractive field, had to be abandoned, for the time, on account of the violent opposition which had been inspired by the Greek Catholic Bishop and his priests. The difficulties were speedily settled, however, by a visit to Syria of Hon. James Williams, United States Ambassador at Constantinople.

Mr. and Mrs. Benton were released from service June 17, 1859, but continued to reside at Bhamdun till June 18, 1861, when their connection with the Board was finally dissolved. From this time till 1869, the year

of his return to the United States, Mr. Benton was in the employ of the Scotch Board.

The remaining years of his life were spent in America. He died very suddenly in Barre, Massachusetts, August 23, 1874, and was buried in Tolland, Connecticut.

The following account of Mr. Benton's missionary life is furnished by one of the sons: "My father had charge, during his mission work in Syria, of about twenty-five or thirty schools, scattered all over the Lebanon. Twice I accompanied him in his round of visits to these schools. He had so gained the regard of all classes and sects that when the war of 1860 broke out between the Druzes and Maronites in the Lebanon, the Druze chiefs promised to protect him and with him his whole parish, which was the large and important village of Bhamdun, in case he should remain at his post on the mountains. He agreed to remain, and when the American Consul invited him to come down to Beirut and then changed that invitation to an order, he preferred to disobey the order and remain, if by so doing he could protect the people of his parish. 'Yoosef Abd el Malek' (the Druze Chieftain), said the Consul, 'will cut your throat for a sixpence.' But my father trusted the Druze Chieftain, and they kept their promise.

"I remember, as a boy of about eight years old, a council of war held in my father's study, when some twelve or fifteen Druze chiefs assembled. One of them asked my father, 'Where are your weapons, sir?' (In a Druze palace the principal room is always a regular arsenal.) 'At your sides, gentlemen; I am a man of peace.'

"On one occasion, when the Druzes of the interior came with their mules to carry off the booty from Bhamdun, which was a rich village, they were met at

a gate of the town by the same Yoosef Abd el Malek, accompanied by my father and a few others. 'Not a chicken will you take from this village,' said Sheik Yoosef, 'except over my dead body.' 'If that be so,' said the wild mountaineers, 'we'll go back.' They did so, and Bhamdun was the only Christian village of the Lebanon that was not burned and plundered during that terrible massacre.

"You will find an account of that uprising in Colonel Churchill's work on the Druzes of Mount Lebanon."

Mr. Benton was married at Tolland, Connecticut, May 18, 1847, the day of his ordination, to Miss Loanza S. Goulding, who was born in Hubbardston, but was then residing in Sterling, Massachusetts. She was a daughter of Jason Goulding, and granddaughter, on her mother's side, of Daniel Howe, who was of English descent. She died in 1900.

Of seven children born to them four are living: Charles William, who was born in Tolland, was graduated at Yale in 1874, and is now Professor of Romance Languages in the University of Minnesota; Edwin Austin, born in Bhamdun, a graduate of Yale in the class of 1878; Mrs. Harriet B. Clark, wife of J. S. Clark, Professor of Latin in the University of Minnesota; and Miss Mary L. Benton, formerly Professor of Latin in Smith College, and now Professor of Latin and Dean of women in Carlton College.

John Cotton Strong, son of Joseph and Rhoda C. (Gates) Strong, and brother of Joseph Dwight Strong (Williams 1849), was born in Granby, Connecticut, May 12, 1818. The mother was a daughter of Jesse and Rhoda (Reed) Gates of Simsbury, Connecticut. Joseph Strong, the father, was a farmer, the son of Deacon Elnathan and Rachel (Warren)

Strong. The immigrant ancestor of the family was Elder John Strong, who came to Dorchester, Massachusetts, about 1632, and then removed to Hingham, Massachusetts. John Cotton Strong fitted for college at Monson Academy, and entered college in 1839, having for one of his classmates Joseph Kingsbury Wight, who became a missionary to China, and who is (1914) one of the two surviving members of the class. In college he was a member of the Philotechnian Society and of the Mills Theological Society. After graduation, he studied theology at East Windsor, Connecticut, graduating there in 1846. Having received from the American Board an appointment as a missionary to the Choctaw Indians, he was ordained at Blandford, Massachusetts, December 16, 1846, and departed for his mission January, 1847. He was located for a time at Washita and then at Mount Pleasant. This is the mission where Alfred Wright (Williams 1812) labored with great success for over thirty years, having gone there soon after the beginning of the mission. When Mr. Strong began his work there, he found the mission in a highly prosperous condition. The report given in the *Missionary Herald* for 1848, states: "Eight churches, embracing more than 800 members, more than seventy of whom have been received to fellowship during the past year, are under the care of this mission. There are four boarding-schools for girls, embracing about 165 pupils; and one for boys, with fifteen pupils; also three free schools, with about eighty pupils. The progress in the schools, and the demeanor of the pupils, has been highly encouraging, and such as to gratify their parents and call forth their commendations." Mr. Strong entered into this labor which had been done by others and was himself successful in his own work. He came to feel, however, that he could not consistently remain in his position while slavery

was allowed in the territory, and therefore sought and obtained relief from connection with the Board in 1849.

He next engaged in home missionary work in Illinois, being located for one year at Edgington. From 1850 to 1853 he supplied the Congregational Church at Chester Factory, Massachusetts. From 1854 to 1856 he preached at Lyons, Iowa; and from 1857 to 1859 at Bradford in the same state. Then for two years he was superintendent of schools in Chickasaw County. He then removed to Minnesota, being acting pastor at Albert Lea 1863-64, and at Chain Lake Centre 1864-70. From 1870 to 1891 he was without charge. After 1891 he resided at South Seattle, Washington, where he died December 1, 1896, aged 78 years. The funeral services were conducted by Rev. Edmund Wright (Williams 1836), and Rev. George H. Lee (Williams 1879).

He married on December 15, 1846, at Blandford, Massachusetts, Celia Semantha, daughter of Dr. Silas P. and Grace (Anderson) Wight of Blandford, who died March 2, 1850. He married next, April 23, 1857, Mrs. Cynthia Rosetta, widow of Chapin Hamlin, and daughter of Phineas and Sabra (Buell) Newton, of Newport, New Hampshire, who survived him with a son, a daughter, and an adopted daughter.

Joseph Kingsbury Wight, son of Daniel and Roxana (Kingsbury) Wight, grandson of Daniel and Mary (Puffer) Wight and of Joseph and Lois R. (Porter) Kingsbury, was born in Jewett City, Connecticut, February 9, 1824. The immigrant ancestors of the Wights and Kingsburys came from England in 1630 and 1635, and settled in Dedham, Massachusetts. A relative of the subject of this sketch was Rev. Cyrus Kingsbury (Brown University 1812), who was missionary to the Choctaw Indians, was imprisoned

in their defence, and moved with them beyond the Mississippi River.

The father of Joseph Kingsbury Wight was a manufacturer. In 1825 he was one of the organizers of the Second Ecclesiastical Society of Griswold, Connecticut. He lived for a time in Coventry, Connecticut, where he was remembered as an enterprising citizen. It is related that while he was living in Troy, New York, the employés of his factory were summoned to prayers every morning at six o'clock by sound of the bell. In 1841 he was School Commissioner, and in 1843 an Alderman.

The son fitted for college partly in schools in Troy, New York, and partly at Foote's Boarding-school in Williamstown, Massachusetts. He entered college as a Freshman in 1839. He united with the church connected with the college when he was sixteen years of age. He was a member of the Philologian Society. At the Senior Exhibition, December 20, 1842, he was one of the speakers, his subject being "Contemplation." He was a diligent and successful student, graduating with the appointment of an Oration, and was one of the speakers at the Commencement, August 17, 1843, the subject of his oration being "The Beautiful."

After graduation he spent one year in Georgia as colporteur of the American Tract Society. He studied theology for a time at Columbia, South Carolina, but from 1845 to 1848 was a member of Princeton Theological Seminary, where he was graduated in the latter year. On June 3, 1847, he was licensed to preach by the Presbytery of Troy, and was ordained as an evangelist by the same Presbytery, August 23, 1848. In the same year he went out as a missionary to Ningpo, China, under the appointment of the Presbyterian Board of Foreign Missions. After a short time he was located at Shanghai. Within a few years he was

compelled by ill health to return to the United States, and was finally obliged, for the same reason, to relinquish the foreign field. In the year 1858-59 he was stated supply of the Second Church in Troy, and then stated supply of the Ellessdie Chapel at New Hamburgh, New York. He then became stated supply at Crescent City, Florida, for the years 1883-85, and at Satsuma Heights, 1885-87, and from 1888 at Green Cove Springs. He organized three churches in Florida and has been a Presbyterian preacher for over sixty-two years.

He was married in Princeton, New Jersey, August 16, 1848, to Miss Elizabeth Neil, daughter of William J. and Margaret (Nevius) Van Dyke. She died January 22, 1882, at New Hamburgh. There were born to them eighteen children, of whom eight are living. Two, a son and daughter, were missionaries in China, where they died in the work. The living are Mrs. Lizzie W. Norton; Miss Emma Wight; James E. Wight, salesman; Luther Wight, clerk; Mrs. Mary E. Williams; Miss Jessie K. Wight; Rev. E. Van Dyke Wight, D.D. (Princeton 1892); Miss Julia C. Wight.

Mr. Wight is still living (1914), one of two surviving members of the class of 1843, and resides at New Hamburgh.

Mr. Wight's published writings are: "History of the Presbytery of North River"; "History of the Presbytery of East Florida"; "Reminiscences of fifty years in the Ministry"; "Brief memorial of my two missionary children, Rev. Calvin Wight and his sister, Fannie E. Wight"; "The Beginning of things in Nature and in Grace" (Philadelphia, 1911). The most of his published writings, however, are found in the *Princeton Review*. He has also written for the *Presbyterian* and the *New York Evangelist*.

CLASS OF 1844

JACOB BEST, son of John and Margaret (Lape) Best, was born in Livingston, New York, February 3, 1823. The father was a farmer by occupation, and the parents are described as pious, industrious, frugal, and intelligent. The son fitted for college in Claverack, New York, and entered Williams as a Freshman, in 1840. In college he was a member of the Mills Theological Society and of the Philotechnian Society. Three of his classmates became missionaries in foreign fields: Joshua Edwards Ford, in Syria; Cyrus Taggart Mills, in India; and David Rood, in South Africa.

After graduation he managed for a season a farm which his father had given him, but called by a sense of duty to the ministry, he studied theology at Union Seminary and was ordained by Presbytery, December 6, 1848. Having determined to go on a mission to the heathen, he was accepted by the American Board, and sailed for the Gaboon Mission, West Africa, November 3, 1849. He acquired the language of the country very readily so that after nine months of study he was preaching weekly in the Bakali. In 1852 he was stationed at Olandebenk, twenty-five miles from Baraka. In 1853 he returned to this country, and having married, he sailed with his wife for his field December 10 of the same year. In the earlier part of that year he had made an excursion through the Bakali country and the following year he helped Mr. Preston to make a final revision of "Outlines of Bakali Grammar." In 1856 he was stationed at Baraka, where he continued to labor with great zeal and success, performing much pioneer work, until, after twelve years of service, in 1861 a wasting fever compelled him to return to this country. For three years he resided in Stuyvesant, New York, occasionally preaching in the neighboring

churches. Failing to recover his health, in April, 1864, he reluctantly terminated his connection with the Board, and then went to Waymart, Pennsylvania, where he took charge of two small churches, and where he remained till the fall of 1875, when he went to Brooklyn, Pennsylvania, to take charge of a church there, over which he was installed as pastor by the Lackawanna Presbytery May 26, 1885.

In 1895 the infirmities of age led him to give up the active duties of the ministry and he went to live with a son-in-law at Coventry, New York. Here he died April 16, 1898, from heart failure following an attack of the grippe. The funeral was held at his old church in Brooklyn, Pennsylvania.

Mr. Best's character in college and in subsequent years was such as to win from classmates words of the highest praise. One of the surviving classmates spoke of him as "that staunch good man," while another writes, "Dear Best's modest, conscientious manliness and earnest devotion to duty, as well as his superior scholarship, won for him the confidence and respect of the whole class, and the warm love of his most immediate friends."

He had the rare happiness of being one of the nine of the then twelve surviving members of his class who attended the fiftieth anniversary meeting at their Alma Mater in 1894, and at their adjournment he made the closing prayer.

Mr. Best was married December 1, 1853, in Ovid, New York, to Miss Gertrude Nevius, daughter of John and Gertrude (Hegeman) Nevius. There were born to them four children. At his death he was survived by his widow, two daughters, and a son. The son, John L. Best, resides in Northampton, Massachusetts, and a daughter, Mrs. G. W. Adams, resides in Rochester, New York. The following letter, of date

July 11, 1911, is from Dr. Calvin C. Halsey, one of the two surviving classmates of Mr. Best.

"Mr. Best entered college with his class in the fall of 1840. He was between seventeen and eighteen years of age. The son of well-to-do parents, he was not obliged to economize in his college course. Possessing a sweet and amiable disposition, he was loved by his classmates, who were wont to call him *Jake*. Although he had not publicly professed his faith in Christ, his life was exemplary and consistent.

"In a revival in college early in 1842, he gave his heart to Christ and at the communion of the College Church in June following he was received as a member on confession of faith. Job Pierson of the class of 1842 and Calvin C. Halsey of the class of 1844, were received in like manner at the same time. Rev. Dr. Mark Hopkins was the pastor.

"Mr. Best was faithful and conscientious in his duties as a student and a professing Christian. He grew with the passing years. Modest and retiring in disposition, he shrank from honors to which his classmates thought him entitled.

"It was a surprise to many of his classmates that he chose the ministry for his life work, and especially to be a foreign missionary and go to Africa! From the day of his conversion he felt that he was not his own; that he was bought with a price. His duty henceforth was to glorify God. He did a grand work for the Master in Africa from 1849 to 1861, when failing health compelled him to return to his native land.

"Between thirty and forty years he ministered to small churches in Wayne and Susquehanna Counties, Pennsylvania. He was greatly beloved by all to whom he ministered.

"He died at the home of his daughter, Mrs. Gertrude

B. Merriam, in Coventry, New York, in April, 1898, and was buried in Brooklyn, Pennsylvania."

JOSHUA EDWARDS FORD, son of George W. and Mary (Edwards) Ford, was born at Ogdensburg, New York, August 3, 1825. He was the grandson of Major Mahlon Ford, who was an officer of the Revolutionary Army. His mother, who is described as a truly pious and lovely woman, died when he was but three years of age and at her death consecrated him, an only child, to the gospel ministry. He was hopefully converted at his native place in 1837, and in 1839 united with the First Presbyterian Church of Poughkeepsie, New York. He studied for a time at Ogdensburg Academy, where he had for a teacher Tayler Lewis. His preparation for college was completed at the Poughkeepsie Collegiate School, from which he entered Williams as a Freshman in 1840. In college he was a member of the Philologian and of the Mills Theological Societies. He was one of the speakers at the Junior Exhibition, his subject being, "Originality." At Commencement he had an oration, the subject being, "Making Haste Slowly." Having previously decided to study for the ministry, while he was in college his mind was directed to foreign missions through the exhortations of Rev. Henry R. Hoisington (Williams 1828), of the Ceylon Mission. He studied theology for three years at Union Seminary, where he was graduated in 1847. During his seminary course, he spent his vacations doing the work of a colporteur of the American Tract Society, in Pike County, Pennsylvania. He was licensed to preach by the Fourth Presbytery of New York in April, 1847, and was ordained in New York the following September. Having offered himself to the American Board and having been accepted, he was appointed to the Syrian Mission. He

sailed from Boston December 29, 1847, and arrived at Beirut March 8, 1848. Shortly after this he was designated for Aleppo, to which place he proceeded, with Rev. William A. Benton, who had been a college mate for a time, reaching that place on April 19. Here he remained seven years, finding it a field of peculiar trials, owing to the numbers and variety of his labors and the prejudice of the people against the truth. Besides discharging the regular duties of a missionary for that city, he was forwarding agent, postmaster, and banker for several of the stations farther in the interior. Responding to an urgent call, leaving his family in Aleppo, he spent six months in Mosul, preaching the gospel. On the formation of the Central Turkey Mission, which included Aleppo within its field, Mr. Ford was transferred to Beirut, where he labored successfully for four years. He was next appointed to the Sidon station, where he was associated, as he had been at Aleppo, with Rev. W. W. Eddy (Williams 1845), who had been a college mate. In Sidon he had to meet the responsibilities of a wide field, while much of the time his associates were laid aside by sickness. In 1861, by invitation of the Turkish Missions Aid Society, he visited England, where he spent several months in presenting the claims of Syria upon the sympathies of the Church of Christ. In the summer of 1864 he removed to Deir Mimas, a village in the eastern part of the Sidon district, that he might have greater facility in reaching the congregations and schools in that region. In May, 1865, on account of the illness of the family, he was compelled to return to this country, arriving in New York in August. He fixed his residence in Geneseo, Illinois, where he labored in preaching, in the Bible class, and as a colporteur. The addresses he made in different places in this country on the subject of Missions were most interesting and acceptable. His

health had been undermined by his eighteen years of hard service in Syria, and he became an easy prey to disease. On Sabbath, March 25, 1866, he rode several miles on horseback to preach in a destitute neighborhood, and returning in the evening, he was chilled by the ride. He was attacked by inflammation of the lungs, from which he died April 3, at the age of 41.

In his last sickness, his mind dwelt with interest on the subject of missions, and even in its wanderings returned to Syria, his old field of labor. Though from the nature of his disease he was not allowed to say much, he left a stirring message, a part of which is here given. As his disease lay heavy upon him, he suddenly roused himself and said, with great emphasis: "I have a testimony to give, and I had better do it now. *Tell the Christian young men of America that the responsibility of saving the world rests on them:* not on the *old men,* but on the *young men.*"

After his death, Rev. Dr. Henry H. Jessup wrote from Beirut: "The news of the death of Mr. Ford has plunged us all into deep affliction. We have lost a brother, a personal friend, a cherished companion, and an able, accomplished, and devoted missionary.

"As a linguist, Mr. Ford had few superiors. He spoke and wrote the Arabic, Turkish, and French well. His knowledge of the Arabic was exact and comprehensive. Dr. Eli Smith remarked that he had at command a larger vocabulary of Arabic words than almost any other missionary. His knowledge was also critical, and his judgment of great value in the editing of Arabic books for the press."

Dr. Jessup speaks further of his sermons, which were forcible and impressive, of his sober, calm, and clear judgment, making him a wise counsellor, of his iron frame and great physical vigor, which enabled him to be indefatigable in missionary labor.

At the annual meeting of the Board that year, after the Secretary, Dr. Wood, had referred to the death of several missionaries, Dr. Hopkins, the President of the Board, spoke as follows: "Mr. Ford I speak of rather than the others, because I knew him well; and I feel that I cannot speak of him too highly. He was a most able, judicious, thoroughly accomplished, and consecrated man. His spirit may be judged of from the fact, that when he went out he gave all his property, which was considerable, to the Board. I remember conversing with him upon it, and questioning the expediency of the step; but he said he preferred to do it, and to be on the same footing with his brethren in the field. It may not always be wise for a soldier, when he passes a river into an enemy's country, to burn the bridge, but it shows his spirit. He burnt the bridge. He had no thought of returning to enjoy himself in this country; but after eighteen years of steady service he came back with his sick wife; and in his incessant labors for the cause was prostrated and died."

Mr. Ford has been spoken of by others as among the ablest and most useful missionaries the American Board has ever sent out. Wherever he went he impressed people by his freedom from ostentation, by his ability, sincerity, and earnestness.

Mr. Ford was married, September 6, 1847, to Mary Perry, of Williamstown, Massachusetts, daughter of Dr. Alfred Perry, formerly of Stockbridge, Massachusetts. There were born to them five sons and two daughters. The second son, George Alfred Ford, born in Aleppo, Syria, was graduated from this college in 1872, and received here the honorary degree of Doctor of Divinity in 1894. He has been a missionary in Syria since 1880, and is at present Professor of New Testament Theology and the Life of Christ in Beirut Theological Seminary.

The following letter will be read with interest not only because it presents some additional facts but because it was recently written by Dr. Calvin C. Halsey, one of the two surviving classmates of Mr. Ford:

"Mr. Ford entered college at the age of sixteen in the class of 1844. He was one of the younger students and wore a roundabout. From the first he was known for his consistent Christian character. Those who knew him would no sooner have expected him to do anything wrong than they would Professor Albert Hopkins. He had a cheery social side, but there was no nonsense about him. He led a consecrated life and was always active in work for the Master. He was faithful and conscientious as a student and maintained a high standing in his class. Scholarship was a secondary matter with him. He would glorify God in winning souls for the Master, and there are many who gratefully remember the salutary influence of his life.

"He chose to be a foreign missionary and did a noble work in Syria for eighteen years. On account of the health of Mrs. Ford he returned to his native land in 1865 and died at Geneseo, Illinois, April 3, 1866.

"Rev. Henry H. Jessup, D.D., and Rev. J. Lorenzo Lyons, D.D., both of Montrose, Pennsylvania, and for several years associated with Mr. Ford in the Syrian Mission, have borne testimony to the grand work which Mr. Ford did for the cause of Christ in Syria.

"Seated alphabetically, in class-room and chapel I was near him for four years. He always commanded my highest respect and esteem."

Cyrus Taggart Mills was born in Paris, Oneida County, New York, May 4, 1819. When he was four years of age his parents removed to Lenox, Madison County, New York, and there he grew up on a farm. He was converted in February, 1838, and united with

the church the following May. He had previously longed for an education, and now, dedicating himself to the missionary work, he began the study of Latin. He fitted for college at Williamstown, and at Manlius, New York. He entered college from Lenox, New York. In college he was a member of the Philotechnian Society, and the Mills Theological Society. He was a successful student, and was one of the speakers at Commencement, his subject being "Feeling and Principle."

After graduation he entered Union Theological Seminary, from which he graduated in 1847. During his course in the seminary he was active in doing missionary work among the poor of the city. He was licensed to preach in April, 1847, by the Third Presbytery of New York, and ordained at the Brainard Church in February, in 1848. He spent a year in studying Tamil with a returned missionary from Ceylon, at the same time doing some preaching.

He with his wife embarked from Boston on the 10th of October, 1848, under appointment of the American Board to join the Ceylon Mission. They reached Madras February 20, 1849, and Ceylon, March 5. In April he was appointed by the Jaffna Mission Professor of Science in the Batticotta Seminary, and in February, 1850, he succeeded Mr. Hoisington (Williams 1828) as president, which position he held till 1853.

In the Batticotta Seminary, which in 1851 came under his sole charge, Mr. Mills aimed at sound scholarship and at imparting a thorough knowledge of the Scriptures with good religious training. The catalogue of the seminary issued by Mr. Mills was quite unique in many of its features. In the first place, the students were enrolled by their English names, some of which had been given in honor of some American benefactor, or distinguished person. In the list appear the

names S. H. Taylor, Edward Beecher, E. N. Kirk, Henry A. Nelson, Derrick L. Boardman, Henry Clay, Samuel W. S. Dutton. Besides a column assigned to residences, columns are also severally given to "Character of Parents," "Scholarship," "Religious Character," "Age," and "Remarks." In 1852, there were over 100 pupils in the seminary and Mr. Mills was gradually bringing it to a self-supporting basis. The graduates were going forth to occupy positions of influence and Mr. Mills was laying broad and deep the foundations of an institution which was subsequently to be developed into Jaffna College, when the failure of Mrs. Mills' health compelled them to leave the field. They embarked for their native land December 21, 1853, and spending two months at the Cape of Good Hope, reached Boston May 13, 1854. He had the happy opportunity of attending in Williamstown the decennial meeting of his class. The next two years were spent in the service of the Board in travelling, visiting, and delivering addresses on missionary subjects. Being prevented by his wife's health from returning to India, he preached three months in Southbridge, Massachusetts, and then settled in Berkshire, New York. Being obliged by the failure of his own health, at the end of two years, to give up preaching, he spent two years in Ware, Massachusetts, the last year in successful business. On the recommendation of Dr. Mark Hopkins, he was appointed President of Oahu College, Sandwich Islands, to succeed Rev. Dr. E. G. Beckwith (Williams 1849). He sailed for that field in 1860. As his health was only partially restored, and gradually failed after he reached the Islands, he was obliged, after four years, to relinquish what he considered a very interesting and useful field of labor, and returned home. He then took up his residence at Benicia, California, where he purchased Miss Atkins' School, with which he

was connected seven years. Having purchased land in Oakland that rapidly increased in value, and friends of education making generous donations for the purpose, he decided to erect buildings there, and in 1871 he reopened the seminary in Oakland. He made additions of buildings and improvements, till by his wise financial management the school property increased to the value of $275,000. The grounds around the seminary comprised about eighty acres in fine cultivation. The pupils were drawn from all the Pacific Coast and from the islands of the sea, and were of all Protestant denominations, as well as Jews, Catholics, and infidels. Mr. and Mrs. Mills rightly felt that they were still doing something of missionary work. This seminary was really the great and worthy work of their lives. At the time of the death of Mr. Mills the school had nearly 200 students and had sent forth nearly 300 graduates. In 1877 the seminary was incorporated and all the property deeded by Dr. and Mrs. Mills to a Board of Trustees to be held forever for the cause of Christian education.

Mr. Mills died at the seminary April 20, 1884, and was buried in the beautiful grounds where he had planned to build a cottage and spend his remaining days. Among the trustees of the seminary who took part in the funeral services were two Williams College graduates, Rev. Dr. E. G. Beckwith of the class of 1849 and Rev. R. L. Tabor of the class of 1869, the latter preaching the sermon.

The following account of Dr. Mills' final illness and death is given by the *Occident:* "The final illness of Dr. Mills was largely the result of overwork. The dregs of the disease contracted in India had never been eradicated. Shortly before his death he remarked to a friend that he had not been free from pain for thirty-five years. About two months ago his right arm began

to give him slight trouble. At first he paid little attention to it but it soon became evident that the matter was serious. The best of medical help was summoned and amputation was determined to be necessary. He was perfectly tranquil and resigned saying to his physician, 'I cannot *think* now but I can *trust.*' After it was all over he seemed to rally but it was only the bright flash before the final going and gently and calmly as he had lived his patient spirit took its heavenly flight."

The trustees of the seminary spoke of his "noble devotion" and "unselfish generosity," and passed the following resolution: "We hereby record our appreciation of the true Christian character and manliness of our deceased friend. Associated with him in our official relations we bear testimony to the wisdom of his counsels, the soundness of his judgment, his financial skill, his clear foresight, his genial manners, his earnest purpose and his transparent rectitude."

The Presbytery of San Francisco bore testimony to his useful life in the "active work of the ministry in both the home and foreign fields of the Church, and an honored career in the grand work of woman's education."

Dr. Mills received the honorary degree of Doctor of Divinity from his Alma Mater in 1870.

The following letter was written July 11, 1911, by Dr. Calvin C. Halsey, of Montrose, Pennsylvania, one of the two surviving members of the class of 1844.

"Mr. Mills at the age of twenty-one years entered Williams College in the fall of 1840, and graduated in the class of 1844.

"He taught school during the long vacations, and was steward of boarding clubs to help pay his way through college. He was diligent in the improvement

of his time and maintained a high standing in his class. Throughout all his college life he exerted a marked influence for the cause of Christ and the extension of his kingdom.

"Sometime during his college course, Rev. Henry R. Hoisington of the class of 1828, visited the college and told the students about missionary work in India. Mr. Mills was deeply interested in this and at once commenced the study of the Tamil language in order to prepare himself for work in that field. He sailed as missionary of the American Board to Ceylon in 1848 and remained until December, 1853, when he was obliged to return to this country on account of his health. Few alumni of Williams College have accomplished more good than he. For thirty-one years he lectured on Missions, preached, and taught.

"He was president of Oahu College about three years. He founded Mills Seminary and College in California and was president of the same until his death, April 20, 1884. A leading San Francisco paper said of him: 'He had done more for education in California than any other individual in the history of the State. When he died he left something behind him. Money, in his view, was desirable as a means of doing good. He founded an institution of learning, gave to it the greater part of his fortune and then put it in the hands of trustees for the benefit of the public. He unconsciously built his own monument.' "

Mr. Mills was married September 11, 1848, to Miss Susan Lincoln Tolman, of Ware, Massachusetts, a graduate of Mount Holyoke Seminary, in the class of 1845. After the death of Dr. Mills, Mrs. Mills took full charge of the seminary, and, feeling that it should be expanded into a college, in 1885 secured from the State a charter. Mrs. Mills not only supervised all the details of the management of the college, but also

took a vital interest in every student who came to the college.

She died in 1912. After her death it was written of her: "Many a girl who would have been unable to secure a college education otherwise, succeeded because of the personal influence which Mrs. Mills exercised. Her great desire that the women who went out from Mills College should be good students, true women, and strong Christians showed itself in untiring action to accomplish that purpose. Hers was a life of great human influence and of noble service."

David Rood was born in Buckland, Massachusetts, April 25, 1818, being the son of James and Abigail Rood. In 1827 he went from there with his parents to live in Plainfield, Massachusetts. He came of genuine Puritan stock, and was of most worthy, though humble parentage, his mother being a woman of rare excellence of character. His youth was passed on a farm; a strong constitution, rugged health, and a good character were the valued possessions of these years. He made a profession of religion at the age of twenty. He fitted for college in Buckland, with Whiting Griswold, Esq., and entered Williams as a Freshman in 1840. He became a member of the Philologian Society. It is related that during Freshman year he cared for the recitation room and boarded himself, and that subsequently he became a steward of boarding clubs to help pay expenses. Dr. Calvin C. Halsey, one of his two surviving classmates, writes of him: "He was a very plain, unassuming man, but in dead earnest to get an education. He desired an education that he might be useful in the world. He maintained a good standing in scholarship and had the respect of all who knew him in college. He led an active Christian life, and it was the natural thing that after his graduation he should

study for the ministry and become a foreign missionary." He received the appointment of an Oration, and was one of the speakers at Commencement, August 21, 1844, the subject of his address being "The Christian Student." After graduation, he studied theology at the East Windsor Seminary, completing the course in 1847. He is said to have paid his way through the seminary, as he had done through college.

His mind developed very much during his seminary course, and he became a most acceptable preacher, so that he could have commanded desirable positions as a pastor in this country, had he not decided to be a missionary. Just when, or by what particular influence, he chose his life work is not related. It is to be remembered, however, that he was in college in a time when there was more or less of enthusiasm for mission work; fifteen of his college mates going as foreign missionaries, three of these,—Jacob Best, Joshua Edwards Ford, and Cyrus Taggart Mills,—being members of his own class. He was ordained as a missionary in Plainfield, October 6, 1847, and sailed from Boston for South Africa on the 28th of the same month. He was, at first, stationed for three years at Ifafa among the Zulus. His principal work was done at Amanzimtoti, where he spent seventeen years, and at Umvoti, where he spent twenty years. Thus, with the exception of two years of rest from overwork which were spent in America, he rounded out forty years' faithful service under the auspices of the American Board.

The following modest account of the nature of his work is taken from a letter which he wrote to the class secretary in 1884 on the occasion of the fortieth anniversary of his graduation: "My life has been a busy one, and I trust, through the blessing of God, has produced some good work among the Zulus. I have been favored with a good degree of health since my visit to America

in 1860-61. I feel entirely at home among the people, and am happy in my work. My duties are in various lines, requiring versatility of talent. First and greatest of all, is the trying to fulfil the last and great command of our Master. And besides preaching to congregations, I often visit the people at out-stations and also in their kraals, and have the oversight of native preachers and teachers with whom we hold conferences and institutes. We have classes for Sunday-school teachers and candidates for admission to the church. I have to look after the schools, and have done something in preparing school-books. I am also doctor for the sick, and am often called upon to calm and harmonize discordant elements among an excitable people.

"I have for many years been the senior member of our mission, and held the position of chairman. With one exception, I am the senior clergyman in the colony, the number of whom is about seventy-five. I was made the first chairman of the Congregational Union, which was formed last year, consisting of English ministers and missionaries.

"We are trying to lay good foundations for the building up of Christ's Kingdom among the Zulus. By preaching the gospel, organizing churches, giving the people the Bible in their own tongue, establishing schools, creating a literature, we hope to raise up communities that shall not only be lights among the many thousands who are in darkness, but shall be aggressive and help carry the blessings of the gospel to those of their own race."

About four years after the writing of this letter, in 1888, he returned to the United States, and deeming it unwise, at his advanced age, to resume his labors, he took up his residence with some of his brothers at Covert, Michigan. Here he continued his mission work, revising the New Testament in Zulu for a new edition,

addressing churches in behalf of missions, and making himself useful in many ways, especially among the young, till he died from an attack of paralysis, April 8, 1891.

In estimating the importance of the work done by Mr. Rood, we must remember that when he arrived in Natal it was but twelve years after the mission was first started, and that in 1835, when the American missionaries first arrived there, the country was described as a "howling wilderness," having, as it was believed, not more than 3000 native inhabitants. Before he died, Amanzimtoti, where he labored so long, came to have nearly half a million inhabitants, chiefly of Zulu origin, with some natives of India and Europeans, and the Zulu Mission had near a score of churches and 150 laborers.

Mr. Rood early acquired a familiarity with the Zulu language, having a superior knowledge of its idioms, and could preach in it more fluently than in English. While he excelled as a preacher and spiritual adviser, he was thorough and skilful in the work of translation and in preparing books for schools.

Rev. Lewis Grout, one of his associates in the Zulu Mission, wrote of him after his death: "Mr. Rood had the esteem and confidence of the natives, who called him 'Baba' (Father); he was held in honor by the colonists of all classes and professions; upon his sympathy, counsel and character his associates in mission work put a high estimate. He was gentle, quiet, modest, winning in his ways; yet strong, courageous, earnest, confident in his work, assured that it was of God, who would make it prosper and prevail."

Mr. Rood was married at Plainfield, October 3, 1847, to Alzina V. Pixley, daughter of Noah and Hannah (Shaw) Pixley, and sister of his classmate, Martin Shaw Pixley, and of Stephen Clapp Pixley (Williams

1852). She was a graduate of Mount Holyoke Seminary. Mrs. Rood embarked with her husband shortly after their marriage, and was his faithful helper during all his long period of service. She with two children, a daughter and son, survived her husband. She died at Lakewood, New Jersey, March 10, 1901. The daughter, Sarah Aurelia, was graduated at Abbot Academy, Andover; the son, Henry Martyn, was graduated at Yale in 1877.

Mr. Rood published "Talks on the Works of Nature"; "Primary Geography"; "Primary Arithmetic." He also translated several editions of a Hymn-book, and a portion of the Scriptures into the Zulu language.

CLASS OF 1845

Stephen Bush, son of Orry and Fanny (Goold) Bush, was born May 30, 1818, in East Nassau, Rensselaer County, New York. He was the grandson of Major Abijah and Mary (Callinder) Bush, and of David and Rebecca (Granger) Goold. On his father's side, Stephen Bush was descended from one of two brothers, John and Samuel Bush, who came from Scotland and settled near Boston, probably between 1635 and 1650. On his mother's side he was of English descent. His grandfather, Abijah Bush, who lived to be 92 years of age, was a major in the Revolutionary War. He and his son, Orry, were active in the affairs of the church and town. Orry Bush, who was a farmer by occupation, was a Quartermaster in the War of 1812.

Stephen Bush united with the Second Presbyterian Church of Albany, New York, at the age of fifteen. He seems to have pursued his studies preparatory for college in part in Professor Charles Anthony's Preparatory School in Albany, New York, and in part under Professor Thomas H. Hall, in Worthington,

Massachusetts. Before entering college he learned in Albany the business of carriage making. During this time he was very active in religious work, teaching Sunday-school four sessions every Sabbath, some of this teaching being done at the poorhouse and at the Colored Church. He also helped to found the Albany Young Men's Christian Association. Having acquired a few hundred dollars by his trade and teaching school, he entered Williams in 1842, where he spent his Freshman and Sophomore years, completing his course at Union College, where he was graduated in 1845. At Williams he was a member of the Mills Theological Society and the Philotechnian Society. At Union he joined the Adelphics. He studied theology at Princeton Seminary, taking the full three years' course and graduating in 1848. He had been licensed by the Presbytery of Albany, October 14, 1847, and having decided to devote himself to the work of foreign missions, he was ordained as an evangelist, by the same Presbytery, June 28, 1848. On September 12, of the same year, he sailed for Siam, and was stationed at Bangkok. He was welcomed by the royal heir, and the two remained firm friends for life. Mr. Bush's colleagues at Bangkok were Drs. Lane and Bradley, the latter of whom died in the field; Dr. Stephen Mattoon, who was subsequently President of Biddle University; and Dr. and Mrs. Samuel R. House, who brought to this country Boon-Itt and another Siamese youth, and who spent their last years at Waterford, New York.

Although Mr. Bush was compelled by ill health to return to this country in 1852, after a service of but little more than three years, the three years were a period which was marked by great disaster relieved by successes of the mission. Soon after the arrival of Mr. and Mrs. Bush at Siam, and while they were engaged in the acquisition of the language, the Asiatic cholera

came suddenly upon the inhabitants of Bangkok, carrying away in less than one month 35,000, or about one-tenth of the population. For days together, when the epidemic was at its height, there were 2000 deaths a day in the city alone. The mission families, however, were graciously permitted to abide in safety.

On August 29, 1849, the first Presbyterian church in Siam was organized, and it soon became necessary that the mission should have a home of its own, all previous attempts to obtain one having failed. But when about this time Prince Chow Fah Mongkut was placed on the throne by the concurrent voice of the grand council of princes and nobles, Siam entered upon a new era in her history, and the prospects of the missionaries became bright. As the sovereign was known to be personally friendly to the missionaries, they were treated with respect by all classes, and their message everywhere received a cordial hearing. Indeed, on the day of coronation, the missionaries had been invited to the palace, and assured that they should be unmolested in their work. The mission now obtained what it had for many years sought in vain, an eligible location, which was now tendered them near the center of the city and not far below the palace. The following extract from *Siam and Laos,* published by the Presbyterian Board of Publication, gives some account of Mr. Bush's work in the mission. "As soon as the rains were over and possession was given of their new premises, Messrs. Mattoon and Bush proceeded to inclose the ground, dig trenches for the foundation, purchase rafts of teak-wood logs and superintend their sawing by hand into the timber and planks required to put up two plain but convenient brick dwelling houses. Mr. Bush's experience and practical skill were proved of great value. Before the rains fairly set in, early in June, one house was finished,

and Mrs. Mattoon and family removed into it from the floating house on the river, lent to them by a friendly prince, which had been their temporary home while the new building was going up. They had found it not an undesirable residence, though one memorable dark night, having been detached from its moorings that it might slip away from a fire that was raging on a river bank near, through the carelessness of a servant it got adrift and carried its inmates off against their will, with a rapid tide, seven or eight miles down the river before its progress could be averted. The truant dwelling, however, with all its contents undisturbed, with the turn of the tide was brought back to its old moorings safe and sound.

"The other dwelling house was soon completed and occupied. The mission having now a home of its own and ample room, in October, 1852, a boarding-school for Siamo-Chinese boys was opened, and Quakieng, who was an experienced Chinese teacher, put in charge, —the free tuition the lads would receive half of each day in their father-tongue being, as was hoped, an inducement that would attract such pupils within the reach of Christian instruction."

In December, 1852, Mr. Bush was compelled by ill health to return to the United States. Soon after his return, he became, April 15, 1853, stated supply of a church in Cohoes, New York, and on February 1, 1855, he was installed pastor of the same, remaining in this pastorate until April 13, 1860. From May 7, 1863, to November 18, 1865, he was pastor at Greenbush, New York; from June 10, 1868, to February 21, 1871, he was stated supply at Green Island, New York; and from the latter date till July 22, 1874, he was pastor of the same church. He then removed to Waterford, New York, where he continued to preach as occasion offered, and where he resided until his death. He died suddenly

of heart failure, July 15, 1896, in the 79th year of his age, leaving a widow and son.

In the interim between the pastorates at Greenbush and Green Island, Dr. Bush visited Europe. In 1874 he was a Commissioner to the General Assembly at St. Louis.

Maryville College, Tennessee, conferred on him the honorary degree of Doctor of Divinity in 1880.

On June 29, 1848, he was married at Albany, New York, to Miss Annabella Fassett, daughter of Timothy and Mary Fassett. She died at Bangkok, Siam, July 23, 1851. He next married, on February 18, 1855, at Cohoes, Miss Jane Hall, adopted daughter of Joshua Bailey. She survived him, dying at Troy, New York, August 4, 1911.

William Woodbridge Eddy, son of Rev. Dr. Chauncey and Julia M. (Woodbridge) Eddy, was born at Penn Yan, New York, December 18, 1825. The father was settled as a Presbyterian minister in that place; the mother was from Hartford, Connecticut. The immigrant ancestor of the Eddy family was Rev. John Eddy, who came in the ship *Mary and John* in 1637, and settled in Newbury, Massachusetts. Young Eddy was reared by parents whose marked characteristics were piety and benevolence. He prepared for college along with Charles A. Davison, who became his classmate at Williams, under Rev. Dr. Chester of Saratoga Springs, New York. He entered college as a Sophomore in 1842.

The class of 1845 was particularly distinguished for furnishing four foreign missionaries and for having for one of its members William Dwight Whitney. The class has now no living member, the last two surviving members—Robert W. Adam and George L. Squier—having died in 1913.

In college, Mr. Eddy was a Philologian and also a member of the Anti-Secret Society, then known as the "Social Fraternity." He had a part in the Junior Exhibition, when his subject was "Man," and at Commencement, when he spoke on "The Interpretation of Nature."

After graduation, he taught for two years in Jacksonville, Illinois, and then entered Union Theological Seminary, where he studied for three years, taking at the same time a partial course in medicine. After graduating from the seminary, he spent about a year and a half supplying churches in Jersey City, Newark, Hartford, Norwich, and Boston. He was ordained by the Presbytery of Newark, September 18, 1851. In November of the same year he sailed with his wife, under appointment as a missionary of the American Board, for Syria, where he spent the rest of his life, living four years in Aleppo, over twenty at Sidon, and the rest in Beirut, rounding out forty-eight years in missionary service. Twenty-eight years before his sailing, his parents had been appointed as missionaries for Syria, but had been prevented from carrying out their purpose. It was perhaps in answer to their prayers that a son went as a substitute to the same field. Both in Aleppo and in Sidon Mr. Eddy was associated with Rev. J. E. Ford (Williams 1844), who had been one of his college mates. These two brethren not only organized the churches of Sidon and many surrounding towns, but established a seminary for girls and several schools, which are still exerting a wide influence in all that region.

In 1870, the Syrian Mission was transferred to the Presbyterian Church, and Dr. Eddy wrote concerning the transfer to the *Missionary Herald:* "In *name* the partnership between us will cease. We shall no longer be known as missionaries of the American Board, our

formal relations to the Congregational Churches, to the Prudential Committee, to the Secretary, will be dissolved, . . . Yet there will remain that which cannot be divided. It is impossible that the partnership be wholly dissolved.

"There are *the results of labors hitherto put forth*—the converts gathered into the churches, the communities of Protestants formed, the schools established, the books printed, the knowledge diffused, the prejudices broken, the broad, deep foundations laid of civilization, science, and religion during forty-eight years of labor. Will not the partnership of the Board in these results still continue? And if it sought to do so, how would it be able to release itself from the love and gratitude of those enlightened and saved by its instrumentality?

"There are *sheaves garnered in heaven.* There are martyrs there from Syria, young believers, matured saints, teachers, preachers, whose lamps of life were lighted through the instrumentality of your society ere they entered the dark valley. These gathered fruits, to whom, of right, will they still belong?

"There are *precious memories of the dead*—of missionaries of the American Board who died in Syria or who went home to die,—Parsons, Hebard, Dodge, Smith, Whiting, DeForest, Ford, and others. Their memories are a blessed heritage, their examples a living power, their graves a solemn trust. We that are living may sign away our connection with the Board, but who is authorized to sign away the connection for the dead?"

In 1878, Dr. Eddy was called from Sidon to be an instructor in the Theological Seminary at Beirut, and to do pastoral and editorial work in that city. Besides discharging these various duties he did much itinerating and preached every Sunday in the native language.

Twice only during the nearly half century of service in a foreign field did Dr. and Mrs. Eddy visit their native land, in 1860-63 and 1874-75.

In a letter addressed to his classmates on the occasion of the fortieth anniversary of their graduation, Dr. Eddy wrote: "My health has been generally pretty good. I have enjoyed my work. If I had life to begin over again, I should choose the same profession, and enter into the same service."

He died at Beirut, Syria, January 26, 1900. Dr. H. H. Jessup has written of him: "His bedchamber was peace. His mind retained its great vigor and activity to the last. All the members of the mission were present at his funeral, having come by sea and land, and all, excepting his son and son-in-law, took part, with the Syrian pastors, in the funeral service, which was attended by a great concourse of natives and foreigners, with students of the college and the American, English, and German boarding-schools. The pall-bearers were eight American and English young men and eight Syrian brethren. The Arabic address was by H. H. Jessup and the English by Dr. George A. Ford."

At the time of the death of Dr. Eddy, the editor of the *Evangelist* wrote: "Dr. and Mrs. Eddy have been among our most laborious and useful missionaries. For nearly half a century they have stood in their place and faithfully done their work, exerting an influence which has been widely extended and which has been signally owned and greatly blessed of God in the enlightening and salvation of many souls and in the organization of agencies and in the founding of institutions which shall long live to bless that land of such special interest to the Christian Church. Mrs. Eddy and four children still remain in Syria. What an aggregate of Christian service and what blessings has this one family given to the benighted people of Syria!

The fidelity and the heroism of such service are an inspiration to all who know the record. Such a noble career and work as that of our brother, Dr. Eddy, seem to invest life with a new significance and value, opening and suggesting the larger opportunities and possibilities, and commending the missionary field not only as the arena of the grandest and noblest heroism, but as well the field of the highest type of a truly ennobled and consecrated service."

In 1862 New York University conferred on him the honorary degree of Doctor of Divinity.

On the 24th of November, 1851, Dr. Eddy married Hannah Maria Condit, daughter of Rev. Dr. Robert Condit, for a long time pastor of the First Presbyterian Church in Oswego, New York. She was educated at Mount Holyoke Seminary, where she was graduated in 1846, and was the first graduate from that institution to go to Syria. She survived her husband, dying April 14, 1904. Dr. H. H. Jessup writes of her: "She was a woman of great strength of character, a strong will and wonderful energy, which traits are perpetuated in her descendants."

There were born to Dr. and Mrs. Eddy six children. The oldest son, William King, who succeeded his father as a missionary at Sidon, died there in 1906. The oldest daughter, Mrs. Harriet Mollison Hoskins, was, for a time, head of the Female Seminary at Sidon, and is now doing missionary work in Beirut. Robert Condit Eddy, the only member of the family now in the United States, is a practising physician in New Rochelle, New York. Dr. Mary Pierson Eddy is eminent as a missionary physician in Syria, being the first woman to secure from the Turkish authorities a diploma for the practice of medicine. The youngest daughter is Miss Julia Woodbridge Eddy.

It may be interesting to note in this connection, that

a grandson of Dr. Eddy—William Woodbridge Eddy, 3d—sailed for Syria September 21, 1911, to become a tutor at the college in Beirut.

Dr. Eddy's principal published work was a Commentary on the New Testament in Arabic, in five octavo volumes, comprising in all 3033 pages, published in 1899.

Justin Wright Parsons, son of Orenzo and Roxana Burt (Bridgman) Parsons, was of Puritan stock, and was born at Westhampton, Massachusetts, April 26, 1824. Both his parents were descendants of Lieutenant William Clark, one of the seven original settlers of the town of Northampton, from which Westhampton was later set off. He was thus distantly related to Azariah Clark (Williams 1805), and the son, Azariah Sylvester Clark (Williams 1834), who was one of the charter members of the Kappa Alpha Society in Williams College. He was a brother of Rev. Ebenezer Burt Parsons, D.D. (Williams 1859), who was for many years necrologist of the college and registrar of the faculty. Mr. Parsons' father was a woolen manufacturer. The Parsons family have been settled in the region of Northampton since the seventeenth century, and the name Justin, also, is often met with among its members. Soon after his birth the parents of the subject of our sketch removed to Pittsfield, Massachusetts, from which place he entered college, his preparatory studies being pursued partly in the Hopkins Academy at Hadley, and partly in the public schools of Pittsfield. The class secretary wrote of him: "He was extremely quiet and unassuming in manners, but of firm and decided character, standing undauntedly by everything that he regarded as right, faithful to all known duties, an industrious and successful scholar, and of the most thorough amiability of disposition.

GREYLOCK

Everyone liked him; that he should have an enemy was sheer impossibility." The literary annals of his class are said to have begun when the Sophomores (class of '44) celebrated July 4, 1842, and when, according to custom, the Declaration of Independence was read by a Freshman,—this year it being J. W. Parsons, "probably selected as the smallest man in the class." Mr. Parsons was a member of the Philologian and Kappa Alpha Societies. At the Adelphic Union Exhibition of his Sophomore year, he was one of the speakers, his subject being "The Dying Pauper." He was also one of the speakers at Commencement, when his subject was "Wasted Passion." The class of 1845 was distinguished for giving four members to the foreign mission work and for its having as one of its members William Dwight Whitney.

On graduation, Mr. Parsons entered Union Theological Seminary, having already decided to be a missionary. On graduation from the seminary, he preached for a year, 1848-49, at Hancock, Massachusetts. On the 26th of December, 1849, he was ordained as a foreign missionary by the Fourth Presbytery of New York, and on the 24th of April following, he and his wife sailed from Boston for Smyrna, being destined for Salonica, which they reached June 24. He labored in this place about three years and about the same length of time at Smyrna,—at both places among the Jews; till that field was surrendered by the Board to the Church of Scotland. In 1856 he was transferred to Bardezag, where he spent the rest of his life, with the exception of fourteen years (1858-72) spent at Nicomedia. His field of labor included a large part of ancient Bithynia, east from Broosa and north from Nicæa. His work was especially that of superintending preachers, teachers, and colporteurs, and called for almost constant journeyings. In 1872, accompanied

by Mrs. Parsons, he made an extensive tour among the missions of Asia Minor. On his return, he removed again to Bardezag, where, with the aid of his wife and eldest daughter, he opened a school for the training of native girls as teachers. The school was very successful, numbering as many as seventy pupils. He also took part in establishing a training school for male teachers and preachers.

The variety of his work called for a knowledge of different languages. In his earlier work among the Jews, he used the so-called Hebrew-Spanish. While the language especially employed by him in preaching and teaching was the Armenian, he also freely used the Turkish as there was occasion.

For thirty years of almost incessant toil, broken only by two brief visits to his native land, he wrought his people lasting good. He was fearless and untiring. One wrote of him: "He never spared himself, and was always at work. . . . He was often remonstrated with for taking so little care of himself, but he could never be persuaded there was any real danger in his journeys. As for the hardships, he seldom thought of them. . . . Brave enough and cool enough to lead an army, he carried no weapon with him save the gospel of peace, and with this he had successfully disarmed, through a long series of years, all the opposition he had met."

Besides the labor of teaching, preaching, journeying, and superintending he had frequent occasion, particularly during the outbreak of cholera in the region, to make use of the medical skill he had acquired. His unremitting and unsparing exertions and frequent exposure had begun to undermine his health, and he suffered much from fever. A few months before his death, he wrote: "I am having fever and ague. Every other day I shake with cold three hours, burn

with fever six hours, and then go into perspiration and a troubled sleep. The whole region is malarious. I am fifty-six years old, and from the experiences of the past month feel that it may not take much to carry me off. I shall try to be more careful. Heretofore I have eaten anything or nothing, slept upon the ground, faced cold or storms."

It is related that on the Sunday before his death, it being communion Sunday, he, then being ill with fever, expressed the conviction that he might not live long. Death came to him sooner than he expected, probably, and in a different way. On July 28, 1880, on his return toward home from a tour of missionary visitation, accompanied by a native helper, he stopped for the night, in the open air, on the mountain road between Nice and Bardezag. Here they were found asleep by three Yuruks, who assailed and killed them for the purpose of robbing them. Owing to the most energetic measures taken by the American Government, the Turkish authorities found the murderers, who freely confessed their crime, exculpating themselves on the ground that the victims were Christians. The leader of the murderers was condemned to death by hanging, and the other two to fifteen years' imprisonment.

The scene at the funeral of Dr. Parsons bore striking witness to the power of the man and to the success of his work. In a region where a few years before the missionaries had been hooted and stoned, there was at his funeral an outpouring of the whole population. The immense crowd listened with tears to the words of eulogy spoken by native Christians. The vicar of the Armenian Patriarch, a native of Bardezag, was present from Constantinople, and made an address, bearing testimony, after a friendship of twenty years, to his "spotless life."

Mr. Parsons received the honorary degree of Doc-

tor of Divinity from his Alma Mater in 1880. Soon after his death a memorial of him was published by his brother, Rev. Dr. E. B. Parsons.

He was married in Oberlin, Ohio, December 11, 1849, to Miss Catherine Jennings, only daughter of Dr. Isaac and Nancy (Beach) Jennings. Her grandfathers were Isaac Jennings and Abiah (Somers) Beach. The Jennings ancestors came from England in the early days of the Pilgrims, one brother settling in Fairfield, Connecticut. Mrs. Parsons' grandfather, Jennings, fought in the War of the Revolution. Her grandmother fled with one child from her burning dwelling, as did other inhabitants. Mrs. Parsons' family moved from Derby, Connecticut, when she was fifteen years old, to Oberlin. She was a graduate of Oberlin College in the class of 1844, being one of the first young women to take the full classical course at that institution. She, with four children, survived her husband. The oldest child, Electa Clark, born at Salonica, for some time carried on with her mother, the school for girls at Nicomedia. On August 18, 1886, she was married at Adabazar, Turkey, to Charles W. Riggs of Aintab, Central Turkey. The second, Louisa Shepard, born at Smyrna, married in 1873 Rev. Albert Whiting (Union College 1869), of the Presbyterian mission in China, who died in April, 1878, from a fever contracted while he was carrying food to the suffering people during a time of famine in that country. Mrs. Whiting continued for a time the work in which her husband had been engaged, and in 1883 was married again to Rev. Robert E. Abbey (Wooster University 1879), of the same mission. The third child, a son, Frederick Jennings, born at Nicomedia, was graduated with distinguished honor at Williams in 1881. He pursued here a post-graduate course in mathematics and astronomy, serving at the same time

as instructor in the college, and took the degree of Doctor of Philosophy in 1884. He later pursued his studies in Germany, and became an electrical engineer with residence in Paris. The fourth child, Elizabeth Cornelia, born in Nicomedia, is engaged in decorative art.

Mrs. Parsons continued in the mission field, until October 15, 1887, when she was released. She was reappointed February 7, 1888. She visited the United States in 1891, and returned the following year, arriving at Constantinople August 2. She returned finally to the United States in 1897, making her residence in Cleveland, Ohio, where she died June, 1914.

Hyman Augustine Wilder was a native of Vermont, having been born at Cornwall, in that State, February 17, 1822. He was the son of Ora and Sally (Wheelock) Wilder, and grandson of Daniel and Polly (Gould) Wilder. His father, who was a farmer, was a man of marked energy and strength, and a strict observer of religious duties. This last characteristic made him familiar with Bible truth. His love of adventure and the frequent change of habitation made him familiar with new surroundings and encouraged in his family adaptability to circumstances. The mother, also, was a woman of great energy and strength of character, in whose nature, along with love of justice, were combined imagination and a sense of humor. She was fond of study and had a gift for scientific invention. The son had the usual training of a New England farmer's boy, with such opportunities for schooling as other duties would allow. The circumstances and influences of his home life all tended to develop self-reliance.

The family moved to Millville, Orleans County, New York, when the son was still young, and his prep-

aration for college was obtained in Gaines and Millville Academies. He paid his own way, chiefly by teaching, not only through the academy but in college, where he was a faithful and assiduous student, whose independence, singleness of purpose, and Christian character won the respect of his classmates. In college he was a member of the Mills Theological Society.

At an early age he had resolved to devote himself to the ministry, and on graduation from college, he entered the seminary at East Windsor, Connecticut, from which he was graduated in 1848. He was ordained at Adams, Massachusetts, February 29, 1849, and on April 7 sailed from Boston, with his wife, as missionary of the American Board to the Zulus in South Africa. He arrived at Cape Town, June 13, and at Port Natal July 16. He was asked by the mission to assume, temporarily, the direction of the press at Umbilo. In February, 1851, he was requested by his brethren to commence a new station at Umtwalume, which is about ninety miles from Natal Harbor. This became his home during the period of his missionary service. In one of his earlier letters he has given an interesting description of the scenery at his new station. "The near approach to my house," he writes, "is over a low ridge of hills, from which the view is singularly beautiful and grand. At our feet lies the valley or plain, a mile and a half long, covered with perpetual verdure, and always smiling under the sun and under the clouds. Just beyond sparkle and sing the sweet waters of the river; and beyond this rise dark and lofty mountains, covered with heath for the most part; but here and there huge crags jut out over the deep ravines, where baboons, unmolested by man, find a home. At a distance of three miles we discover a mountain severed from its fellows, called by the natives Umsikazi, rising far above all others, and terminating in a hori-

zontal table-land some two miles square. Its sides for 1000 feet are as perpendicular and regular as if they were chiselled by the statuary. Near it shoot up sharp pinnacles of rock, vainly aspiring to reach its height."

In the field which came under Mr. Wilder's care and lay within a circuit of about twelve miles, there were nearly 200 kraals with a population of nearly 3000. From this station four tribes were easily accessible.

Here he had to begin his work from the very foundation. Using the canvas that covered the wagon for a shelter by night and a sitting-room by day, he provided a temporary dwelling whose walls were made of sticks and mud and whose roof was thatched with grass. He then proceeded to erect more stable structures, and with his own hands, with such help as he could get from the natives, he prepared and put together both the brick and the wood of a house, and subsequently of a church and a schoolhouse. A few years later he wrote of this experience: "Little like a clergyman did the missionary appear as, dressed in frock, and covered from head to foot with clay, he moulded the bricks, or used the saw, plane, and the trowel; but very thankful and satisfied he was, when, as the new year of 1852 dawned, he was in a comfortable dwelling, which bids fair to stand long after he is dead. It is only right to say, however, that the brick were in part made by a white man, and burned and laid into walls by him." All this, however, he considered as part of his distinctive work as a missionary, believing, as he did, that the people could more easily be Christianized by being made acquainted with the arts of civilization. Then he made it his business to work with the people in order to impress them with the sense of the dignity of labor, and by precept and example to teach them the arts of civilized life. He learned trades before strange to him-

self, in order to teach them to his people; and the success which attended his efforts in these directions also appeared in his building up a self-supporting church. The practical character of the man and his influence commended themselves to the British authorities of the country, from whom he was very successful in obtaining funds for the support of the mission schools.

Though a seminary and day schools had been established in the earlier years of this mission, it was six years before there appeared the first inquirer, and ten years before a little church of nine members was formed. But from this time on Mr. Wilder's letters tell of progress and success; of the erection of a building for the training school at Amanzimtoti; of a revival with 100 conversions; of accessions to the church and the completion of a new chapel of brick. A most interesting account of this growth is given by Mr. Wilder in the *Missionary Herald* for 1868. Whether as preacher, or teacher in the schools, or making exploring tours, or by practical illustrations teaching the natives the rudiments of civilization, he was, for twenty-eight years, with the interruption of a single visit to this country, ever the zealous, indefatigable, efficient worker. On his return to his field in 1870 after a visit to this country, he assumed, temporarily, in addition to the care of his own station, the oversight of two others, and in 1875 he went to Amanzimtoti as substitute for another in the training school, where he had previously taught for a time. These various cares had already begun to undermine even his rugged constitution, when, in August of that year, on a vacation trip to the interior, undertaken with reference to selecting a site for a new station, he suffered from a severe attack of dysentery. Though he was able to return to his field, he was soon obliged to try a residence of some months at the Cape. He once more returned to work, but a re-

lapse followed, and by the advice of physicians and his colleagues, he returned to this country, arriving in Boston January, 1877. After four months of critical illness, his health began to mend. During the summer he resided at Waverley, Massachusetts. At the beginning of September he removed to Hartford, Connecticut, to be near his son, who had recently been graduated from Williams and was now in the Hartford Theological Seminary. But soon after his arrival, he had a sudden relapse, and died September 7, 1877, aged 55 years.

An excellent sketch of Mr. Wilder's life and character was prepared for the history of the class by the class secretary,—Professor William Dwight Whitney. The following extract is from that sketch: "He was at the Williams Commencement in '68, and then and later saw many of his classmates. One of them writes (expressing the sentiments of all): 'I was much impressed with the growth he had made since our college days, the breadth of his views, and his mental grasp. Though having lived for nearly a generation in the wilds of Africa, his time constantly occupied by pressing duties and cares, he seemed to be fully posted in the progress of the whole world, and to have progressed with it. He preached and lectured several times in our city, and always exerted a profound influence upon his hearers. He was exceedingly genial in private intercourse, full of humor, and a good story-teller. He possessed an unusual degree of common sense and tact, and was practical in all his ways; and it seems to me that this was in no small degree the secret of his large success as a missionary. His wife was a fit helpmeet for such a man.' Few men have fallen into places so well suited to their nature, and have made those places so profitable and educating, to themselves as well as to others." A writer in the *Missionary Review* for

January, 1878, gives the following testimony: "He was an able and faithful missionary for twenty-eight years, with but one visit, meanwhile, to his native land. Of quick perception, rare enthusiasm and versatility, and thoroughly consecrated to the service of Christ among the Zulus, he proved a very able and efficient worker."

The following extract is from a letter, dated July 3, 1912, of Rev. Ownslow Carlton, who is now in charge of the work and station founded by Mr. Wilder, and on which his son, Rev. Dr. G. A. Wilder, labored for ten years. The letter is addressed to the son. "Your remarks about Umtwalume are very interesting. I do not think you need to be worried about the moral tone of that church or station. In my opinion it is by far the best station in my district, and there I have met the very finest men I have ever seen among natives. The church is a real live one and doing good work. All my head stations are now entirely self-supporting,—Ifafa, Amahlongwa, Umzumbe, and Umtwalume, and subscribe regularly to the *Abaisitupa.* The moral tone of Ifafa is nothing to boast of, but I hope that my living here will help matters. I might say that Robert Ncobo [he was baptized by G. A. Wilder, and his father by H. A. Wilder], who is still in the Theological School at Impolweni, has been called to the Umtwalume Church, and I think their choice is a good one, as he is really a fine fellow and am sure he will do a good work there.

"I most sincerely hope that you will be able to visit Umtwalume, this year, and if you do you will get a grand welcome from the people. Your father's photo is still up in the church and I am always being referred to you as an authority on various matters."

As Mr. Wilder had achieved success as a teacher before going to Natal, so, aside from his special services

as a missionary, he became prominent as a lecturer to the white colonists on the subjects of astronomy, chemistry, and mineralogy.

Mr. Wilder was married February 21, 1849, to Miss Abbie Temperance Linsley, daughter of Horace and Betsey (Samson) Linsley, of Cornwall, Vermont, and granddaughter of Joel and Livinia (Gilbert) Linsley. She studied at Mount Holyoke Seminary. Mrs. Wilder died March 27, 1912, at the age of 90, at the home of her daughter, Mrs. George H. Gutterson, in Winchester, Massachusetts, having spent about forty years in the mission field in Natal.

Their children were one daughter, Emma Samson Wilder, and one son, George Albert Wilder. The daughter was married in September, 1878, to Rev. George H. Gutterson, who after serving as a missionary for many years in India returned to this country and is now District Secretary of the American Missionary Association. Mr. Gutterson received the honorary degree of Master of Arts from this college in 1891 and had a son who was graduated here in 1904. Rev. Dr. George Albert Wilder, also a missionary in South Africa, was graduated here in 1877, and received the degree of Doctor of Divinity from his Alma Mater in 1904. His son was graduated here in 1907.

The following letter written by Dr. George A. Wilder contains so many additional and interesting facts concerning his father that it properly claims place here.

"My father was a man of great independence of thought and character. A diligent searcher after truth and a lover of justice, following these he did not ask whither they might lead him. Hating mere conventionalities, he was a severe critic, laying bare every sham. In spite of the fact that my father at times opposed unsparingly both the Colonists and the Gov-

ernment, each admired and feared him. The late Sir Theophilus Shepstone was heard to remark that he always, if possible, avoided meeting Mr. Wilder, for Mr. Wilder generally gave him a lot of trouble with his criticisms of the Government's management of the native black people. However, it was this same Natal Government which supplied my father with tools, including a fifteen-horse-power steam engine with which to assist him in carrying on his industrial works for the betterment of the same blacks. My father and Rev. W. M. Mellen were the pioneers in teaching the Zulu converts industries. The Colonists also were ever ready to invite my father to deliver to their audiences lectures on astronomy, chemistry, geology, Yankee Notions, and what not. And as a preacher he was eagerly sought after—and all in all no man in the Zulu Mission has ever been more acceptable in the pulpit or on the lecture platform than was my father.

"It was only by keeping in touch with scientific literature that he was able to hold such a position. The *Independent, Scientific American, Harper's Weekly* and the *Littell's Living Age* were always in our home as far back as my recollections go. My father told me one day, shortly before his death, that a man should never cease to study the subjects which he had investigated while in college. And so comprehensive and practical was his idea of a college education, that he said to me once after my graduation, when I expressed a doubt of my being able to manufacture trunks out of some boards which he had brought from Cape Town [camphor wood boards from a tree planted by Governor Van Rebeck (Jan Van Reibeek), in the middle of the seventeenth century, 1652], 'My son, . . . a college graduate who can not make a trunk ought to be whipped.' I hardly need to add that although I was greatly grieved at the remark, I made the four

trunks then and there, 1877, and these same trunks are still in use, 1912. But it was my father and not Williams that I had to thank for being able to make the trunks.

"Perhaps one of my father's strong points was his ability to make the most unpromising material produce results. Indeed he has a record of being a most successful teacher, in which he had much training even before he went to Africa, as he paid most of his college bills by teaching. While in this country on his first vacation he was offered the principalship of a large High School in Michigan.

"Father was more interested in study of the 'Natural Sciences,' as they used to be called in his day, than in the study of Philosophy and Religion. With a decidedly inventive mind he turned his attention to experiments, and was the first to suggest the use of rubber washers to steady heavy machinery. For this suggestion he received a small sum, I think $400. He invented the unleakable inkstand; namely an inverted hollow cone set into another cylindrical receptacle. It is now universally used in different forms. He made nothing on this idea, as it was taken from him and patented by another man. He invented the idea of using nitro-glycerine as an explosive, and actually used it in bursting open rocks, before Nobel came forward. This last combination he discovered when working with a young Colonist in chemistry. Many young Colonists, from contact with my father, were stimulated to get an education. He was more than ready to help any young man or woman who wished to learn something.

"Not willing that my sister and self should miss entirely an elementary school training, he hired a cultured English lady to teach us. We were 100 miles away from any English school. Several children of

neighboring Colonists were sent to our teacher, all of whom were boarded in our family. My father and my mother could neither of them sing, play or sketch; we were compelled to practice at each. At night my father read aloud to us all from the best literature and taught us to play checkers and chess; the latter game is the only study I made much progress in. In the school I was always at the foot, and this position happened to be near the outside door. When the teacher upbraided me for always remaining at the foot I replied that I was there because from there I could get out of school first. That was all I appreciated my father's efforts at giving me an education. He presented me on one of my birthdays with a beautifully built turning lathe (foot power), all of which he had made with his own hands, even to the iron chuck and the steel chisels. I scarcely used it a dozen times. He also secured for me a beautiful model steam engine, in which I took no interest. I must have been a sore disappointment to him. Nevertheless, I know that to him I am mostly indebted for what little knowledge I possess. My father's station was almost like a small university; an extensive experiment station. In his effort to draw the heathen into a higher, more productive life, he tried almost every thing he could get his hands on. When I was the merest child, I remember a host of naked savages engaged in digging a great ditch a half a mile in length through which my father was to draw the stream near our home and make it turn a great waterwheel of his own construction, which turned the huge punched-tin covered drums, which in their turn scraped the roots of the arrowroot plant. And I well remember the day when the floods came and swept away the whole outfit, —mill, trench, and all; but not until the natives had made enough to start to erect the first church on the place. Next cotton planting was taken up soon after

the Sea-Island seed became famous and while the Southern cotton was next to nil because of the War of the Rebellion. I earned my first pennies picking cotton. On the station, father had set up one of the first, if not the very first, cotton gin introduced into South Africa. This with the circular saw and the stone grist-mill were run by the engine which the Government gave to the station. I early had to learn much about the care of the engine and understood much about all the other machinery. Brick-making and building father's men had much to do with. His boys were employed in several places to make slop-bricks. He brought marble from thirty miles away and burned it in a kiln and used the slaked lime for mortar in putting up the last church he erected. Charcoal-making was carried on systematically as much charcoal was consumed in one way and another on the place. Then there was the forge where a man was sawing up tusks of ivory. At another shed a white man was building a wagon wheel, and soon we had a journey in our own wagon made altogether on the premises. I remember that this vehicle had oil-cups screwed to the hubs of the wheels, a device only lately at that time invented if I am not mistaken. I mention this small matter to illustrate how sure father was to have everything up to date. In 1863, or '64, he was running a camera obscura, and I have a photo of my sister and self taken in 1864. I well recall how I had to work at washing the prints, and how father's hands were stained with the nitrate of silver which I suppose he used in developing.

"About this time I remember seeing one of the native boys employed mending shoes, and presently I had a pair made to my measure. I did not know when father taught this youth to make shoes. It was this same young native whom the Governor of Natal saw making a pair of boots. When the surprised Governor

asked my father who taught the man to make boots, he replied that he taught him himself. Whereupon his Excellency inquired if my father was a cobbler. 'No,' my father replied, 'I simply took one of my old boots and first analyzed it, and put it together again. I made patterns from the analyzed parts, and cutting out new parts, had the lad sew them together, and so the new boot-making received a start, although I know nothing about the cobbler's business.' The Governor was so much interested that he was instrumental in sending a portable steam-engine to my father to use in the station.

"The silkworm industry was next taken up and the native school children were taught to raise the mulberry leaves and to feed the worms, and we white children learned to unwind the silk. Agriculture and arbor culture also received attention. And in the year 1870, on his return from America, he induced the natives to raise sugar-cane, and before three years there were three sugar mills at work on three stations—all owned by the natives. All these, however, did not survive after my father left Africa, for not one of the other missionaries was sympathetic with his plans and projects, and I think they could not have carried them on had they been desirous to do so. The natives who came under father's instruction and influence show markedly the uplifting influence he had upon them. We see that his name has reached into the interior of South Africa. (See the appreciation of my work given by the natives at Chikore, one thousand miles north of the field in which my father labored.) It may be remarked that the various industries which my father taught to the natives in Natal are many of them at least not carried on by the natives. Even so. Father was a man before his day. The natives were too uncivilized to appreciate and to carry on his ideas inde-

pendently of his guidance. They were not then advanced enough to coöperate peaceably. All the same the general influence he had over them through all these industrial efforts is immense today even upon their children.

"None of these efforts were for my good directly, but I feel that I learned more practical knowledge in the half a dozen years I was at home on the Umtwalume Mission Station, between the ages of six and twelve, than during almost all the rest of my life.

"How my father accomplished all this on his small salary is a wonder to me, especially as not only were all but one of his brethren in the field opposed to him, but also the American Board officials, and many of its constituency. Father was carrying out General Armstrong's ideas in Africa while the General was still a little boy in the Sandwich Islands.

"Perhaps you are aware that it was my father who sent the first seed of the sorghum to America; also the first seed of the Kaffir corn so-called, both of which plants have proved such a boon to the American people of the Middle West. He sent the seed to Professor Albert Hopkins, his warm friend, who sent it on to the Smithsonian Institute, Washington."

CLASS OF 1846

Frederick Humphrey Brewster was born in Waterloo, Seneca County, New York, February 20, 1822. He entered college as a Sophomore in 1843, from Canaan, Michigan. He became a member of the Philotechnian Society and of the Mills Theological Society. He was graduated with the appointment of an Oration, and was one of the speakers at Commencement, his subject being "Evangelical Missions." The year 1850-51 he spent at Andover in the study of the-

ology, and then studied for a time at the Theological Institute of Connecticut. He was ordained at Enfield, Connecticut, February 25, 1852, and on the 21st of July following, he and his wife, Mrs. Mary G. Brewster, of Windham, Connecticut, under appointment of the American Board, sailed in the ship *Siam,* Captain Ring, in the expectation of joining the Canton Mission. After a passage which was long, though "on the whole pleasant," they arrived safely at Hong Kong on December 29, and at Canton on January 1. Mr. Brewster died of smallpox at Canton, January 29, 1853, just a month after reaching the country. A letter from Mr. S. Wells Williams, printed in the *Missionary Herald* for June, 1853, gives an account of the sickness and death of Mr. Brewster. The following extract is from that letter: "In view of this dispensation of God to us as a mission, as Christians engaged in making known Christ to the Chinese, we can only say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' We had hoped for much pleasant intercourse with this brother; and he was happy to reach his allotted port, after some five years of preparation for missionary work. He was in Canton just four weeks; and the little which we saw of him led us to rejoice in the prospect of having such a coadjutor. But he has gone to a higher seat, and the record of his desire to do good to this ignorant people must be looked for on his gravestone. He lies among the hills of China; and when his mouldering dust is called to rise, it will meet many thousands and myriads of redeemed sinners from among the millions of this Empire; and he will rejoice with them to sit down at the marriage supper of the Lamb."

On April 13, 1852, Mr. Brewster married Miss Mary Gray Byrne, who was born in Windham, Connecticut. After the death of Mr. Brewster, she re-

mained and labored in connection with the mission until her marriage, December 19, 1854, to Rev. Charles Finney Preston of the Presbyterian Board, when her connection with the American Board ceased. After the death of Mr. Preston in 1877, she returned to the United States, and soon afterwards took charge of the Women's Home for Chinese Women and Girls in San Francisco, California.

George Whitefield Coan was born in Byron, New York, December 30, 1817, the son of Ezra and Fannie Maria (Hull) Coan, and grandson of Gaylord Coan. The father was a merchant. The son entered college as a Sophomore in 1843, and became a member of the Mills Theological Society and of the Philotechnian Society. He was one of the speakers at Commencement, when he delivered an oration on "Relations." After graduation he entered Union Theological Seminary, from which he was graduated in 1849. He was ordained by the Presbytery of Genesee, June 6 of the same year, and on the 18th of that month, he with his wife embarked from Boston for Smyrna, being under the appointment of the American Board to go to Urumia, Persia, where he arrived October 13. The mission to the Nestorians, among whom he was to labor, had been commenced in 1833, the attention of the Board having been directed to that field by the facts brought to light by Messrs. Smith and Dwight. Rev. Justin Perkins, then a tutor in Amherst College, was the first missionary appointed to that people. In their instructions to Mr. Perkins, the Prudential Committee said: "Your first duty among the Nestorians will be to cultivate an intimate acquaintance with the religious opinions and sentiments of the Nestorians. . . . Whether you will be able at present, with a due regard for personal safety, to penetrate the Kurdish Moun-

tains, and visit the Nestorian Patriarch, is very doubtful. But the journey should be performed as soon as may be, lest interested and perverse men should prejudice his mind against you." The Committee also stated that the main object of the missionaries "would be to enable the Nestorian Church, through the grace of God, to exert a commanding influence in the regeneration of Asia."

The province of Urumia is situated in the northwestern part of modern Persia, being bounded on the west by a chain of snow-covered mountains, and on the east by a beautiful lake, eight miles long and thirty broad. The territory of the Nestorians, who numbered about 150,000, extended from Lake Urumia 300 miles westward to the Tigris, and 200 miles from north to south, embracing rugged mountain ranges and several beautiful and fertile plains.

When Mr. and Mrs. Coan joined the mission in 1849, the mission was enjoying a second revival. In the period of fifteen years since the arrival of Mr. Perkins there had been established a male and a female seminary, and thirty-two village schools with 600 pupils. Soon after his arrival, Mr. Coan took the supervision of the village schools and reported an eager desire among the people to learn to read. He was soon transferred from the village school department to the seminary, and according to that arrangement, spent four days a week at Seir. In a letter of February 22, 1851, he gives an interesting account of a revival in the seminaries, the third revival in three successive years. The genuineness of the work is indicated by this extract from Mr. Coan's letter: "Having occasion sometimes to pass in the vicinity of the students' praying closets, I have been struck with the apparently subdued and chastened spirit of their devotions. Instead of loud and boisterous demonstrations, their quiet and

suppressed tones have rather indicated a desire to unburden the soul before God in secret places." Mr. Coan's distinctive department, however, was field work, both among the villages of Kurdistan and those of the plain, where he was ever the earnest, laborious preacher of the Word, and bishop of the infant churches. In August, 1851, accompanied by three native helpers, he set out upon a long excursion into Central Kurdistan, when they entered between fifty and sixty villages and preached the gospel to more than 4000 persons, some of the ground having never before been visited by a missionary. The winter of 1851-52 Mr. and Mrs. Coan and Mr. Rhea spent in Gawar for the purpose of establishing a station there. The village selected for the station was Memikan, which lay on the southwest base of the great Jeloo Mountains, was central, and was also the home of Deacon Tamo. Of their first experience there, Mr. Coan wrote: "Our chests have served for a bedstead at night and a table by day; but we never slept more sweetly or ate with more cheerful hearts than now. Our floor is the earth, and our carpeting is hay, but we hope to be more comfortable soon in some of these respects. The houses of Gawar are burrows in the earth, with a hole overhead to admit the ingress of light and egress of smoke, where horses, cattle, sheep, goats, hens, vermin, men, women, and children are the disputants for the territory. We have succeeded in obtaining a place under Deacon Tamo's roof, shut off from the other occupants of the house, where we hope to be quite comfortable." Added to other discomforts was the severity of the winter, where the thermometer went 23° below zero and the snow lay four or five feet deep.

Of the success of the work there Dr. Anderson writes: "Mrs. Coan had a school for the mothers and daughters of the village, who came barefooted through the snow day after day, the mothers bringing their chil-

dren on their backs. All the young men and all the boys of suitable age learned to read the gospel, and the fathers came to the school-room every Saturday, to listen while the scholars were learning their Sabbath-school lessons. Thirty or forty were accustomed to assemble every night to hear the Word of God expounded, and all attended on the services of the Sabbath. Deacon Tamo preached in the surrounding villages. Though threatened at times, he encountered no active opposition." While Mr. Coan was an eloquent and impressive speaker, gifted with a ready utterance and possessed of an unusually correct knowledge of the Syriac language, and thus exercised a wide influence by his preaching, he placed great emphasis upon the work done in the schools. Of the village schools, seventy-two were kept up through the winter of 1854-55 and the following winter fifty-eight were reported, with 1100 pupils. It was the distinct purpose of Mr. Coan to make all these schools subservient to the spread of the gospel, his object being not so much instruction in the sciences as teaching the pupils how to read and understand the Scriptures. Accordingly, they had Sabbath-school instruction and weekly recitations of the Scriptures. The schools were the centers where the people gathered to listen to the more formal preaching of the Word. Furthermore, the young men from the male seminary were accustomed to go forth, two and two, through the villages preaching the gospel. As was to be expected, labors characterized by such an evangelistic spirit were followed by frequent revivals and by encouraging additions to the church. In 1868 Mr. Coan reported that in the year then closing there had been added to the company of believers 100 in the whole field, that the word of God had been regularly preached in seventy-eight places, and that the average of the congregations had

amounted, in the aggregate, to about 3000. Of course these labors were performed not without great and serious hindrances. The letters from the field speak of sorrows and anxieties as well as of joys. War and pestilence, opposition by the Government, oppression by the Kurds, persecution, the death or removal of members of the mission, are topics often touched upon in the yearly reports.

In 1870 the mission decided that it was a duty to embrace in their efforts the Armenians and Mussulman sects of Central Persia by establishing a station at Hamadan (the ancient Ecbatana). The Board approved of the plan and the mission became known as the "Mission to Persia." In the assignment of labors among the members of the mission, Mr. Coan was given the care of the press, the editing of the *Rays of Light,* the duties of treasurer, the oversight of the city church and of two out-stations.

In the autumn of this year the Mission to Persia was transferred to the care of the Presbyterian Board, the Armenian work in the northern portion of the field being reserved by the American Board.

Mr. Coan was enabled to labor on for four years more, till 1874, when physical infirmity, the burdens of which he had borne for years, compelled his return to this country. Including the years 1862-64, which he had spent in this country in the recruiting of his health and in the service of the Board, he had spent a quarter of a century of laborious and fruitful service in the cause of missions. After his return to the United States he spent the remaining years of his life at Niles, Michigan, and Wooster, Ohio. These years, also, devoted as they were to earnest efforts to interest the churches more deeply in the cause of missions, bore witness to his zeal in his chosen work.

He died at Wooster, December 21, 1879, aged 62.

In recognition of his ability and faithful service Wooster University conferred on him the honorary degree of Doctor of Divinity in 1878.

On May 27, 1849, he was married in Hudson, New York, to Mrs. Sarah (Power) Kip of Albany, who survived him.

Of six children born to them, there is but one surviving,—Rev. Frederick Gaylord Coan, D.D., a graduate of Wooster University in the class of 1882 and of Princeton Theological Seminary, who is a Presbyterian missionary, located at Urumia, Persia.

Marshall Danforth Sanders was born in Williamstown, Massachusetts, July 3, 1823. He was the son of Anthony and Celinda (Brown) Sanders and the grandson of Oliver and Mary (Pollock) Sanders and of Esik and Mary (Sayles) Brown. Mr. Sanders was descended from one of four brothers who came from Europe and settled in Portsmouth, New Hampshire, the brother who was the ancestor of this branch of the family subsequently going to Rhode Island.

The father of the subject of this sketch, after teaching school for several years, became a farmer. He was a very religious man and very active in church work, maintaining a district prayer meeting all his life.

The son pursued his preparatory studies in Williamstown and entered his class at the beginning of Freshman year. He belonged to a class nine of whose members became ministers of the gospel, three of them going as missionaries to foreign fields. One of his college mates was William Dwight Whitney. Mr. Sanders was a member of the Mills Theological Society and of the Philologian Society. He had a part in the Commencement exercises at graduation, delivering an oration on the subject "Sympathy." After graduating, he taught for two years at Social Circle and Athens,

Georgia, and then studied theology at Auburn Seminary, from which he was graduated in 1851. He was soon after ordained at Peru, Massachusetts, and on October 31, of the same year, he with his wife sailed from Boston for the Ceylon Mission, under appointment of the American Board, arriving at Madras on February 21, and at Ceylon, March 12. He was at first stationed at Batticotta, where he had charge of the seminary. From the very first Mr. Sanders sought to produce in his pupils a high standard of scholarship and well-established Christian character. As he selected for his first class only thirty-four out of eighty candidates, he could report, at the end of the year, that a good degree of talent had been exhibited, while the church members had labored for the spiritual good of the new class. In 1853, in accordance with a vote of the Ceylon Mission, he took charge of Chavakachcherri, which is located in the southern central part of Jaffna. The reports of this year speak of a new house of worship, of preaching and efforts made in the cause of temperance, of a Sabbath-school with an average attendance of 180 boys and sixty girls, besides a class of young men. Compelled to leave Chavakachcherri by reason of ill health, he was for a time at Tellippallai (Tillipalli). Subsequently, in addition to Batticotta, he had charge of Panditeripo and the islands. Whenever on account of the needs of the Board or the sickness of colleagues the missionary strength was reduced, Mr. Sanders stood ever ready to assume more than his share of extra work. His published reports of the condition of the various parts of the field under his care are models of completeness and clearness.

In 1858 the mission made a new departure in the matter of education. A committee, of which Mr. Sanders was a member, was appointed to report on the formation and plan of a school for the training of mis-

sion helpers. The report of the committee was adopted, and the buildings of the seminary at Batticotta, which had been temporarily suspended three years before, were repaired and on the 29th of March the "Training and Theological Institution" was opened, and the young men (fourteen in number) selected by the mission to enter the school commenced their studies under the care of Mr. Sanders as principal. In carrying out the design of the school, to train pious natives for pastors and helpers, the Tamil language was the means of instruction. The principalship of this school and other educational matters of the mission were henceforth to occupy a large part of Mr. Sanders' time, while preaching, pastoral duties, and touring were still continued. In a tour made in 1862 through the Northern Province of Ceylon, he and his companions "travelled 350 miles, visited forty-five different villages, addressed on the subject of personal salvation 2200 persons, distributed about 26,000 pages of religious tracts, sold 373 volumes of books, of which five were Bibles and 151 portions of Scripture, and realized from sales $16.67."

The exhausting nature of these tours, added to the duties of teaching and preaching and the care of the churches in a debilitating climate, began to tell upon the health of Mr. Sanders and made necessary the period of recreation which he took in this country in 1866-67. That on his return to his field he entered upon his varied duties with his old-time fervor and self-forgetfulness is evidenced by the first messages sent home by him after his return, when he reports "a week's work at the islands," where they "visited 1122 houses, conversed with 3024 persons, held several meetings, and distributed and sold Scripture portions and tracts." In another letter he speaks of the examination of village schools and of a day spent at Oodooville, where there were present 294 children, nearly filling the church. In

the midst of these varied and arduous labors there came upon him the heavy bereavement of the death of his wife, who had been his faithful companion and helper in the mission for seventeen years. But a few weeks after this sad event, he writes that the mission had asked him to take the duties of secretary, treasurer, and depositary, and the editorship of the *Morning Star,* while the Training and Theological Institution was still in his charge. At the same time there was included in his duties the evangelistic work of Chavakachcherri, Manepay, Batticotta, and the islands, this work embracing churches, congregations, colportage tours, meetings, etc. About this time he was unanimously chosen to become the leader of the new educational enterprise —Jaffna College. In 1867 there had been held a meeting of the mission, where it was resolved that an effort should be made to raise funds in the Island for the endowment of the native professorships, and that an appeal be made through the Board to the churches of America for a fund for the president's chair and for some other needful expenses. The native endowment had been pledged, and in 1869, by permission of the Board and of the Ceylon Mission, Mr. Sanders returned to America to raise the further endowment. The *Missionary Herald* for September, 1870, contains an article by Mr. Sanders on "The Batticotta Seminary, and the Proposed Jaffna College," in which he sets forth the plan and needs of the new institution. For a year and a half he labored incessantly and unsparingly upon this hard task, finally achieving success. But he had accomplished his purpose at the cost of his health. It was in accordance with the best medical advice and his own better judgment that he should then take absolute rest for some months. The urgent needs of the mission, however, combined with his characteristic self-renunciation, took him back to Ceylon, where he again plunged

into work with the fatal issue which physicians had predicted. He died of apoplexy at Batticotta August 29, 1871, only eight weeks after his return to the mission. His death came as a crushing blow to his colleagues. He had been to them their "strong tower"; they had thought him equal to any burden. But especially were the hopes and plans of his brethren respecting the proposed college thrown into temporary confusion. In the effort to place this enterprise upon a firm financial basis, he had been looked upon as the standard-bearer. Had Mr. Sanders lived, he would have been the logical candidate for the first presidency of Jaffna College. Williams College traditions were strong in the educational work at Batticotta. Besides Mr. Sanders, two other Williams men—Henry R. Hoisington, of the class of 1828, and Cyrus Taggart Mills, of the class of 1844—had been principals of the seminary. But aside from the matter of sentiment Mr. Sanders' name had been brought into prominence with reference to the presidency of Jaffna College, not only by his familiarity with and success in the educational work of the Seminary and Training School, but by the efforts he had made to secure the endowments for the enlarged institution.

The following extracts concerning the life and character of Mr. Sanders are from letters written by two of his colleagues. Rev. William E. De Riemer wrote: "Our regard for our departed brother, I may say, amounted almost to admiration. He was admirably adapted to mission work. He had a most comprehensive view of the wants of the field; was a true friend of the Tamil people; would listen to their sorrows and joys and difficulties; and when he could not approve, he had the happy faculty of not offending by his counsel. He had a most remarkable equanimity of mind, never angered under the shortcomings of servants or

helpers, but charitable towards all. He wore always a look of wonderful cheerfulness, and his frequent calls at our house made us feel stronger and livelier than before he came. He had indomitable energy, and foresight to arrange for his labor far in the future. He was also a model of promptness and precision, as dependent upon his *watch* as upon his feet. His servants almost invariably knew, early each morning, his principal appointments for the day. He loved the brethren of the mission, and was fond of asking their advice. He seemed omnipresent in his field, visiting, with happy effect, every family of his out-stations, and contriving to speak a word or two with every person who showed any interest in Christianity. Such a worker is rarely found on foreign soil. May the Lord raise up many more like him in this constant devotion to his Saviour's cause."

Rev. Eurotas P. Hastings wrote: "For eighteen years I have been intimately associated with him in the missionary work, and I have always found him a genial companion, an efficient co-laborer. He had characteristics which admirably fitted him for work in the foreign field. He was always willing to take any position assigned to him, and to work to the extent of his ability; was systematic in his plans, prompt in meeting appointments, most persevering in his labors, not easily deterred by obstacles, not easily discouraged. Whatever he undertook he pursued with energy and earnestness. He was very conservative, very cautious, but never averse to change when there was a prospect of good to the work; and when any plan was adopted, whether it fully met his views or not, he could always be depended upon for hearty coöperation.

"He possessed largely the confidence and affection of the native Christians, and the respect of the heathen with whom he was brought in contact. He was judi-

cious in counsel, conciliatory in his treatment of others, knew how to sympathize with those in sorrow, and was kind to all. The training school, over which he presided with great efficiency for many years, will feel his death deeply."

Mr. Sanders was married in Peru, Massachusetts, September 4, 1851, to Georgianna, daughter of Rev. Joseph and Ruby (Hyde) Knight. She died at Ceylon, November 2, 1868.

He next married, on April 6, 1870, at Adams, New York, Miss Carrie E. Webb, daughter of Walter and Lucy (Salisbury) Webb, and granddaughter of William and Lois (Strong) Webb, and of Nicholas and Caroline (Lord) Salisbury, and a descendant of Elder William Brewster, who came from England on the *Mayflower*.

By his first wife he had five sons, and by his second wife one son. All his children survived him. One son, Rev. Charles S. Sanders, a graduate of Amherst College, and of the Hartford Theological Seminary, was missionary in Turkey, and died at Aintab, October 27, 1906.

Four sons are still living: Joseph Anthony Sanders, M.D., of the medical staff at the Clifton Springs Sanitarium; Rev. William Henry Sanders, D.D. (Williams 1877), of the West Central African Mission of the American Board; Rev. Frank Knight Sanders, Ph.D., D.D., LL.D., President of Washburn College; Walter Edward Sanders (by second wife), Ph.B., mechanical engineer, Trenton, New Jersey.

CLASS OF 1847

Charles Hunt Gardner was born in Worthington, Massachusetts, April 18, 1820, and came to college from that place. David A. Wells was a

classmate, and two of the members of his class, Lincoln and Phillips, subsequently became professors in their Alma Mater. In college Gardner was a member of the Mills Theological Society. He left college before the end of his college course and received his degree in 1851 as of the class of 1847. Upon leaving college he taught for a time in a boys' school at Elizabeth, New Jersey. While thus engaged he received a call to labor as a missionary among the Choctaw Indians. He established a new mission in the Choctaw Agency, having as one of his assistants Rev. Alfred Wright, who subsequently became Governor of the Choctaw nation. He remained in this service until April, 1850, when the declining health of his wife made an immedate change necessary. In September of the same year he opened a school in the old academy at Williamstown, Massachusetts, but about the first of January of 1851, he accepted a call to the principalship of the Ball Seminary at Hoosick Falls, New York. In August of the following year he resigned that position to take charge of the Cambridge Washington Academy at Cambridge, New York. Here his labors were many and arduous, for besides attending to the ordinary duties belonging to the principalship, he had charge of a State Normal Class, and the supervision of all the schools in the place. In August, 1854, he was called to the principalship of the Hudson River Institute at Claverack, New York, and entered upon his duties there in the following month. The institution opened in November with 400 scholars. After three years of excessive labors in this position, his health became so impaired that he accepted a call to the Rutgers Female Institute, in the city of New York, entering upon his duties there in September, 1857. At that time this was the largest school for girls in New York City. In the autumn of 1858, he opened an institution

of his own for young ladies in east 28th Street, where he remained seven years, when he purchased a school in West 32d Street. After remaining there five years he purchased 620 Fifth Avenue, where he continued for more than thirty years, having among his patrons some of the most notable and wealthy of New York families.

He died in New York, April 18, 1907. The funeral services were held at the Collegiate Church.

Dr. Gardner received the degree of Doctor of Philosophy from Hamilton College in 1862. On August 22, 1866, he was ordained an evangelist and remained a member of the New York Presbytery, preaching often on the Sabbath.

He was married in Williamstown, Massachusetts, in December, 1846, to Miss Laura M. Chamberlain, who died, after a long and painful illness, March 5, 1861. He next married, on December 23, 1863, Miss Mary R. Birge of Agawam, Massachusetts, who died about a year before her husband.

By his first marriage he had two sons and a daughter.

CLASS OF 1848

Eli Corwin was born in Walkill, New York, October 30, 1824. He entered college as a Sophomore in 1845. Among his classmates at Williams were Paul Ansel Chadbourne and John Gibson McMynn. He was a member of the Philologian Society, of which he was for a time president, and was also a member of the Mills Theological Society. He was one of the speakers at Commencement, the subject of his oration being "Mind Enslaved."

After graduation he studied theology at Union Seminary, where he was graduated in 1851. He was ordained in the Thirteenth Street Presbyterian Church of New York City, June 22 of the same year. On

October 1 of this year he sailed for San Francisco, California, by the way of Cape Horn. For one year he was pastor of a church in San Francisco, and from 1852 to 1858 he was pastor of a Presbyterian church in San José, California. He then removed to the Hawaiian Islands, and became pastor of the Fort Street Congregational Church (composed of foreign residents), in Honolulu. He remained in this position for ten years, being for one of these years (1859-60) also Acting President of Oahu College, Cyrus Taggart Mills (Williams 1844) being called to the presidency in 1860. Dr. Anderson's book, "The Hawaiian Islands," published in 1865, contains the following pleasant references to Mr. Corwin: "Mr. Corwin has been at Honolulu since October, 1858, and has a convenient house of worship which cost near $15,000, a respectable and well-satisfied foreign congregation, an ample support from his people, and rare opportunity for exerting a religious influence." The following passage refers to the return from a visit to Waimea: "At night we went on board the *Annie Laurie,* with our good friends Mr. Corwin and Mr. Wilder, and after two nights and a day, which we shall not soon forget, landed at Honolulu early on Friday morning.

"Mr. Corwin proposed walking to his house, and asked of me the loan of a sandal-wood stick, given me by Mr. Rice, 'to keep off the dogs.' Not many days after he returned me the stick in the form of a beautiful cane, having a large ivory head, but made no explanations. To my great surprise it proved, that the ivory head was hollow, and filled with gold coin pieces, and small circular papers written over in this manner:—'Good for ——, for the A. B. C. F. M., a gift from —— —— towards the expenses of your visit.' "

In 1868 Mr. Corwin returned to California, and for a year was pastor of the Second Congregational

Church in Oakland, and for the years 1869-72 was pastor of the Green Street Congregational Church in San Francisco. His pastorate here was a notable one, and for two or three years (1870-72), he was also associate manager of Mills Seminary and financial agent of the Pacific Theological Seminary.

With advancing years he returned to the East, and held pastorates in different churches, being from 1872 to 1875 pastor of a Congregational church in Jamestown, New York; from 1875 to 1880, pastor of the First Congregational Church in Jacksonville, Illinois; and from 1880 to 1888, pastor of a Presbyterian church in Racine, Wisconsin. He then took up his residence in Chicago, being financial secretary of the Chicago Theological Seminary from 1888 to 1891.

After a lingering illness he died in Chicago, August 19, 1899.

He received from his Alma Mater in 1873 the honorary degree of Doctor of Divinity. He was for a time a trustee of Oahu College.

On July 16, 1851, he was married to Miss Henrietta S. Howell of Newburgh, New York, who survived him.

CLASS OF 1849

Edward Griffin Beckwith was one of those who, though receiving no appointment from any board of foreign missions, yet deserves a place in this volume because of valuable services rendered as preacher and teacher in foreign fields. He entered college from Great Barrington, Massachusetts, as a Freshman in 1845. Among his classmates were John Bascom, Robert Russell Booth, Henry Martyn Hoyt, and Charles Seymour Robinson. In college he was a member of the Delta Upsilon Fraternity, and also of the Philologian Society, of which he became one of the presidents. He at once took and maintained a high

standard of scholarship, graduating with the highest honor. The subject of his Valedictory Address was "Utility of the Beautiful."

The following sketch, taken from the Williams College *Obituary Record,* was prepared by Dr. John Bascom, a classmate of Mr. Beckwith:—"Edward Griffin Beckwith was born at Great Barrington, Massachusetts, November 16, 1826. He spent his early years on his father's farm, about one and a half miles from Great Barrington, on the mountain road to Stockbridge. He had three brothers and one sister. He was fitted for college at Great Barrington Academy, at that time under the direction of James Sedgwick. He entered Williams College in the fall of 1845. He was valedictorian of his class, an able and enterprising one. This distinction he gained by an exact discharge of every duty and by evenly good work. He did nothing carelessly, shabbily, or ineffectually. Very few attained a life so quietly and firmly self-centered. He brought to every task diligence and good-will. Temptation never seemed to tempt him. The motives to goodness and success were always sufficient to carry him smoothly onward. He was kindly and cordial in his bearing and hardly developed a fault; unless such unimpeachable good behavior is itself a provocation. He was hardly brilliant, hardly progressive, but unsurpassed in giving at all times due weight to right motives and following them out in fitting action. His life was distinctly spherical. He habitually reached the circumference and never broke beyond it. He seldom returned to college after leaving it, and shifted his field to points of labor where most was to be done and the largest usefulness secured.

"The first year after graduation was spent as a teacher in Granby, Connecticut; the second as teacher in the Normal School at Westfield. He was so suc-

cessful in this work that he was invited to take charge of the educational interests in the Sandwich Islands. This invitation he accepted and had under his own direction the more advanced pupils of the native population, and the children of missionaries. Many of these children came later to Williams College, and always spoke with enthusiasm of Beckwith's work. On the voyage to the Islands, he made the acquaintance of Caroline Armstrong, whom he afterward married. She was the sister of General Samuel C. Armstrong, to whom so large a debt of honor is due from us all. Three years later he became President of Oahu College. This position he held for five years. He so far pursued his studies in theology as to be licensed to preach in 1857. In 1859 he returned to the United States, and spent two years at Andover Seminary. He was pastor of three churches in California, and finding his health somewhat impaired, took at the end of this labor a rest on the farm at Great Barrington. He was invited to take charge of the Congregational Church in Waterbury, Connecticut. He remained in this position ten years and left it with many regrets on the part of his people. He was an interesting preacher and a most sympathetic pastor. His warm, constant Christian temper made his work in a high degree useful.

"After leaving Waterbury he was pastor for six years of the Third Congregational Church of San Francisco. He then removed to the Sandwich Islands, where he spent the remainder of his life. For seven years he was pastor of the Central Union Congregational Church at Honolulu. He was, as long as he was able, pastor of a church in the Island of Maui, the native place of his wife. The death of his wife, son and son-in-law left him, for his last happy and peaceful years, in the home of his daughter, with his grandchildren about him. He died February 19, 1909.

"Few, indeed, have performed their life work with such uniform success, with such habitual enjoyment and such constant acceptance. He drew strength from the things which occupied him, and returned it in full measure to those about him. A depth, diligence, and harmony in work belonged to him, which made life a perpetual pleasure, and occupied him fully with its aims and rewards. He understood its enjoyments and had no need that any one should point them out."

The following extract from the *Congregational Year Book* for 1910 gives in order, with dates, the several positions occupied by Dr. Beckwith: "Was a teacher in Royal School in Honolulu, T. H., 1851-54. President of Oahu College, 1854-59. Ordained, February 3, 1857. Pastorates: pastor, Sacramento, California, 1859-60; pastor, Third Church, San Francisco, California, 1862-67; principal Oakland Collegiate School, 1867-69; pastor, Second (now Plymouth) Church, San Francisco, California, 1869-70; pastor, Second Church, Waterbury, Connecticut, 1871-81; pastor, Third Church, San Francisco, California, 1881-87; pastor, Central Union Church, Honolulu, T. H., 1887-93; pastor, Foreign Protestant Church, Makawao, Maui, T. H., 1894-1905; pastor, Hamakuapoko, T. H., 1905 until death."

Williams College conferred on him the honorary degree of Doctor of Divinity in 1874.

Joseph Dwight Strong, son of Joseph and Rhoda C. (Gates) Strong, and brother of John Cotton Strong (Williams 1843), was born in Granby, Connecticut, June 5, 1823. He entered college as a Freshman in 1845. Among his classmates were John Bascom, Edward Griffin Beckwith, Robert Russell Booth, Henry Martyn Hoyt, and Charles Seymour Robinson. He

was a member of the Philologian Society and of the Mills Theological Society. He was one of the speakers at Commencement, the subject of his oration being, "Theory of Punishment." He studied theology at the Theological Institute of Connecticut, where he was graduated in 1852. He was for a time settled over the Congregational Church at Westport, Connecticut. In 1855 he removed to the Hawaiian Islands, where he became pastor of the Fort Street Church, in Honolulu, being one of the predecessors of Eli Corwin (Williams 1848). He was also Secretary and Treasurer of the Directors of the Free Schools of Honolulu. In 1858 he removed to California, preaching four years in Oakland, and subsequently in San Francisco. In 1867 he returned to the East.

He died in 1886.

He was married September 7, 1852, to Miss Margaret B. Bixby, who died July 24, 1866.

CLASS OF 1851

Jerre Lorenzo Lyons, son of Jerre Lyons, and grandson of Dr. Jerre and Mary (Richards) Lyons, was born in Montrose, Pennsylvania, April 18, 1824. His mother was Melinda, daughter of Rodolphus and Hildah (Bicknell) Bennett. He was the son of pious parents. The father was a merchant by occupation. An uncle, Rev. Lorenzo Lyons, was one of the first missionaries to the Sandwich Islands. The son prepared for college in Oxford Academy, Chenango County, New York, and entered Williams as a Sophomore in 1848. For a time before entering college he was principal of the academy in Montrose. In college he joined the Philologian Society and the Mills Theological Society. He was one of the speakers at Commencement, the subject of his oration being "Hats."

After graduation he entered Union Theological Seminary, where he was graduated in 1854. He was ordained by the Presbytery at Montrose, November 9 of the same year, Rev. Dr. Pomeroy preaching the sermon from Revelation III, 8, "Behold I have set before thee an open door." On the 21st of the following month, he and his wife, with some others, sailed from Boston for Smyrna, under appointment of the American Board, to join the Syria Mission. He reached Beirut February 26, 1855, and during the summer of that year he resided at Ain Zehalta, an Arab village of 600 or 700 inhabitants, situated upon the high ridge of Lebanon. Here he could escape the heat of the plain, and also have good facilities for studying the Arabic language. Mr. Lyons was also interested in the people, who were a mixture of Druzes, Greek Catholics, and Maronites, and whom he described as exceedingly hospitable, social, and polite, but deeply sunk in ignorance and, in matters of religion, bigoted and superstitious. Although his efforts were viewed with jealousy by the Greek Catholic priest, Mr. Lyons was enabled to attract a few to attend religious worship at his house. In May of the following year he and Mrs. Lyons were transferred from Beirut to Tripoli, being accompanied by Mr. Henry H. Jessup (Yale 1851), who had recently entered the field. Here they began regular services in the Arabic on the Sabbath. This station was an important one, being the center of operations for the large Christian population around it. Within a day's ride of Tripoli there are upwards of 100 Christian villages, comprising a population of about 50,000 souls. In July, on account of the heat of the plains, they retired for a few weeks to Duma, a village on Lebanon, about eight hours distant and to the southeast of Tripoli. The inhabitants of this village, numbering 600 or 700, were mostly Greeks and Greek Catholics, from

whom the missionaries attracted good congregations on the Sabbath. In December of 1856, girls' schools were started in Tripoli. Some months later a boys' school was opened in the port of that town, a city about one-third the size of Tripoli, and having about 6000 inhabitants. In his report for the station at Tripoli, rendered in 1858, Mr. Lyons speaks of the success of the Sabbath services held at his own house, and of the opportunities for holding intercourse with the Mohammedans. October 24 of that year was an eventful day for the mission, as it was the day of the opening of the first Protestant chapel for the worship of God in that city. The report of the following year made mention of three schools, with ninety pupils connected with the station, of which the girls' school was especially prosperous, a public examination in which eliciting a commendatory article in an Arabic newspaper. The same report speaks of the sale of twenty-three copies of the Scriptures, and 138 copies of the Psalms. Since the field occupied by the station contains several hundred villages in a district of 1500 square miles, there was need of much touring. Mr. Lyons made several tours and visited more than forty villages on one of these tours, pursuing a northeasterly course along the ridge of Lebanon, and penetrating as far as the ancient city of Akkar. A portion of the country passed over was never before visited, so far as is known, by missionaries.

In 1860 the mission in Syria was interrupted by a civil war of unexampled barbarity, one of the stations being nearly blotted from existence, and those portions of the mountains where the Protestant influence was strongest being desolated with fire and sword. Many thousands of widows and fatherless children in the villages of Lebanon became dependent on charity for shelter, clothing, and food. Tripoli was almost the only

town of importance in Syria that remained undisturbed during the war. Mr. Lyons, accompanied by Antonius Yanni, American Vice-Consul at Tripoli, made a visit to the villages in the vicinity of Baalbec, in behalf of the Anglo-American Relief Committee, to extend charitable aid. Of the districts visited, Mr. Lyons wrote: "The district which we had now traversed, called Belad Baalbec, extends from the source of the river Orontes, on the north, to Zaleh on the south. It is about forty miles in length, and varies from four to ten miles in breadth. In this area, of some 240 square miles, there are fifty-two villages, with an aggregate population (exclusive of Zaleh) of 14,500 souls, nearly three-fourths of whom are nominal Christians, the remainder being Moslems and Metawales. All the Christian villages in the district, some thirty-six in number, had been plundered, and twenty-six burned, thus reducing the whole Christian population of about 10,000 souls to beggary and want. The Christians of this part of Syria, unlike the Maronites of Mount Lebanon, had had no quarrel with their Metawale neighbors, and the attack made upon them seems to have been unprovoked and instigated only by Moslem fanaticism and hate." On this tour there were constant opportunities, which Mr. Lyons improved, of preaching the gospel to attentive audiences.

In accordance with the action of the mission, Mr. Lyons was transferred in 1861 to the Sidon station, while Mr. Jessup continued at Beirut. From the first the work at Sidon prospered. In February of 1862 he wrote of having twelve or fifteen hopeful candidates for church membership, of Sabbath congregations numbering from sixty to eighty, and of the formation of a society for the purpose of securing regular contributions from the natives to the cause of missions. A few months later, in a letter which proved to be his last from

this field to be published in the *Missionary Herald,* he gave an account of a tour to Tyre, Bussa, Acre, and other places, in all of which he saw signs of promise and found new openings for the entrance of the gospel.

For some time, owing to the demands of the fields where he had labored, Mr. Lyons had been overworking, and in 1863 he was compelled by ill health to return to this country, where he was laid aside from work for eight years. Of this period, the years 1864 and 1871 were spent in Montrose, and the intervening years at South Berwick, Maine. Dr. Calvin C. Halsey, one of the two surviving members of the class of 1844, a former and present resident of Montrose, has supplied the following reminiscences of Mr. Lyons: "In 1863 Mr. Lyons returned from Syria, broken in health. In July and August of that year I was in the Emergency Service of the United States Government. My health gave way to such an extent that I was unable to follow my profession in the summer of 1864. We were two invalids, and, in quest of health, went with my horse and carriage to attend the Commencement at Williams. We drove twelve or fifteen miles in the early part of the day and about as much more in the latter part of the day, resting while it was hot. We visited relatives of his at Lanesboro, Pennsylvania, and Cairo, New York. We greatly enjoyed going through the country in this way. We stopped in Williamstown near the Hoosic Bridge on the Pownal road, with a lady who had been a pupil of Mr. Lyons. A telegram summoned him to South Berwick, Maine, and I returned home alone."

In 1872 Mr. Lyons became Superintendent of the American Bible Society in Florida, being located at Jacksonville. This position he held for twelve years. In 1885 he removed from Jacksonville to Waldo, Flor-

ida, where he took charge of the Presbyterian Church. In January, 1888, he resigned that charge and returned to Jacksonville, seeking relief from his disease, he being a sufferer from neuralgia, which resulted from a sunstroke received in Syria. He died in Jacksonville, March 1, 1888.

For twelve years he was the stated clerk of the Presbytery of East Florida.

He received the degree of Doctor of Divinity from Maryville College in 1887.

"He was a man greatly esteemed by all who knew him and will be greatly missed, not only in the immediate field of his labor, but in all the State, where his wise foresight and judicious work brought liberal return to the kingdom of Christ." A tribute to his memory was prepared by Rev. Dr. Charles A. Stoddard (Williams 1854) and published in the *Obituary Record* of the Union Theological Seminary.

Dr. H. H. Jessup wrote of him: "His foreign missionary experience, his affability, his knowledge of human nature, and his conscientious fidelity to the work of his Master made him acceptable to the people. He had a keen sense of humor, was a fine musician, fond of travel, genial in his intercourse with the Syrian people, and wise in counsel. He longed to return to Syria, but his physician would not consent."

Mr. Lyons was married October 26, 1854, to Miss Catharine N. Plumer, of South Berwick, Maine, sister of Alexander R. Plumer, missionary in Western Turkey. She, with a son, of six children born to them, survived her husband. She resides in Montrose. The son, John Plumer Lyons, who was graduated at Harvard in 1882, is engaged in editorial work in New York City.

The following letter was written by one of the two surviving classmates of Mr. Lyons.

New York, June 12, 1911.

Professor John H. Hewitt,
Williams College,
Williamstown, Mass.

Dear Sir:—

Your letter of the 8th inst. in regard to my classmate, Jerre Lorenzo Lyons, D.D., is received. I fear, however, I cannot furnish you with such recollections of him in college as will be of service to you in your proposed philanthropic work. Of course, I knew him quite well during our college course. Was not especially intimate with him, but could not fail to speak of him in the highest praise as a friend, scholar, and classmate.

It seems to me, upon reflection, that in our day classmates were all brothers; in fact, I am inclined to the belief that the tie of brotherhood was somewhat closer drawn in our day. This by reason of smaller classes and more democratic class of students in college attendance. However, I may be mistaken; my viewpoint is limited.

Classmate Lyons needs no eulogy from me or any man. His ambition, his devotion to his profession, his prompt enlistment as a missionary in those early mission days, and his ten years' service in foreign fields is his best eulogy.

Dr. Lyons was not a robust man; small in stature and frail in physique. He called to see me in New York on his return to America from Syria in the years 1872 and 1874, and if I remember correctly he said his labors abroad had told upon his health.

I thank you for the opportunity of recalling him to memory.

Standing as I do on the summit of the allotted years and still in active business, with only one classmate now living, your recall to my mind the name of one who long

ago passed on, brings premonition that should be salutary.

Yours very truly,

S. B. GOODALE.

CLASS OF 1852

JOHN KELLOGG HARRIS, the only child of Colonel John Harris and Clarinda Pamela (Case) Harris, was born February 16, 1832, in Ticonderoga, Essex County, New York. His grandparents on his father's side were Samuel Harris, who was said to have been born in Williamstown, Massachusetts, about 1778 or 1780, and Hannah Barbara (Hufnagel) Harris, whose father, Michael Hufnagel, came from Frankfort-on-the-Main, Germany, to New York City.

Mr. Harris entered Williams as a Sophomore in 1849, and became a member of the Philotechnian Society and the Mills Theological Society. Among his classmates were John W. Dickinson, Charles McEwen Hyde, Arthur Latham Perry, and Lewellyn Pratt. Three of his classmates, Hyde, Marcusson, and Pixley served, for a longer or shorter time, as missionaries in foreign fields. He took good rank as a scholar, and after graduation he joined the Choctaw Mission, in October, 1852, several others going to this mission at the same time. He was stationed at Norwalk, where he was a successful teacher, from 1852 to 1854. Rev. Alfred Wright (Williams 1812), who was for thirty years a devoted and faithful preacher of Christ among the Indians, was still a member of this mission, being located at Wheelock.

Mr. Harris had the advantage of entering into the labors of others. The mission among the Choctaws had been commenced by Rev. Cyrus Kingsbury (Brown University 1812) in 1818. At that time the Choctaws were emphatically a pagan and savage peo-

ple, among whom the worst vices of heathenism prevailed. Besides polygamy, infanticide, wars, and fightings which were a part of their sad heritage, they had engrafted on their native stock some of the worst vices of civilization. They were essentially a drunken people. At the end of thirty-five years all this was changed. One-eighth of the whole tribe belonged to the visible church, the yearly additions to the church for twelve years being greater in proportion to the number of the people than in any other cluster of churches in the world. Intemperance was held in check, education was highly prized, much attention was paid to agriculture, the people were living under a system of good government, and in various other ways were showing signs of advancing civilization. It was such a condition of affairs which Mr. Harris found and which he helped to improve during his short period of service among the Choctaws.

After leaving the mission he spent the years 1854-56 and 1857-58 in Union Theological Seminary. After graduating at the seminary and being licensed by New York Presbytery, Mr. Harris went in September, 1858, to Kerrs Creek, Virginia, and on May 19 of the following year he was ordained by Presbytery at Lexington, Virginia. From 1858 to 1861 he served as stated supply or pastor of the churches at Kerrs Creek and New Monmouth. Soon after the breaking out of the Civil War he entered the hospital service of the Confederate Army, where he rendered most untiring and self-sacrificing labors. During the latter part of the war he was in the regular army and served as chaplain of the 23d Battalion of the Virginia Volunteer Infantry. From 1865 to 1867 he taught in the Lynchburg Female Seminary and preached in the churches at Elon and Amherst Court House, Virginia. In 1867 he moved to the latter place, where he taught

and preached for two years. In 1869 he moved to Harrodsburg, Kentucky, where he became Principal of the Harrodsburg Female College and was pastor of the Kirkwood church. From this place he removed, in 1872, to Floyd, Virginia, where he became pastor of the Jacksonville church and was stated supply of the church at New River. The church at Turtle Rock was also organized about this time under his ministry. In 1882 he moved to Nebraska, becoming stated supply at Red Cloud for two years and at Scotia for five years. In 1889 he returned to Floyd, Virginia, where he resumed the pastorate of the Jacksonville and Turtle Rock churches. It was here his great life work was done, and where he continued to reside till the time of his death, March 22, 1910.

During the time of his first residence in Floyd he established Oxford Academy, over which he presided with great ability and marked success for many years. In all he taught and preached in Floyd County for over thirty years. Under his able management, the Academy acquired an enviable reputation throughout southwestern Virginia, and students came to the school from long distances, drawn by the attractive personality of the principal. It is said that many of the leading men and women who have grown up in that section of Virginia in the past generation received their training under his guidance.

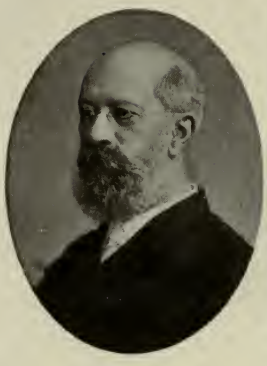
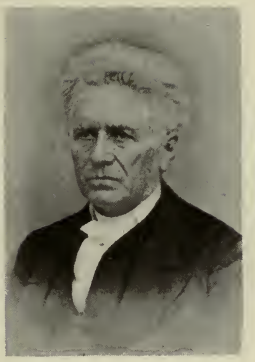
Mr. Harris was a man of superior native ability and of rare intellectual attainments, to which were joined the graces of a Christian character. Through this combination of qualities he was enabled to perform his arduous labors for the cause of home missions and to become also the brilliant and successful teacher.

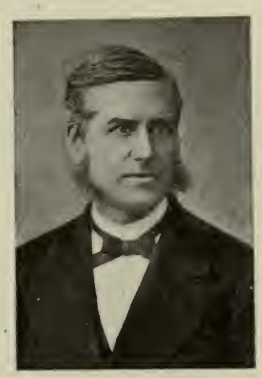
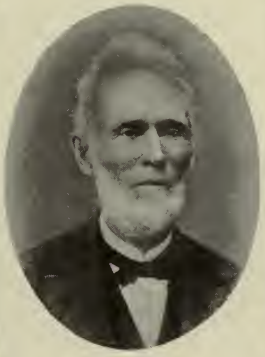
The writer of the memorial adopted by the Montgomery Presbytery said of him: "It is impossible to set forth in a short sketch the rare combinations of gifts

and qualities of mind and heart which he possessed. His mental equipments were unusual. . . . His imagination was intensely active and soared aloft, but his judgment was clear, his conclusions sound, logical, and conservative. To his familiar acquaintance with the classics he added a wide and varied knowledge of current topics, in which he felt a deep interest and in the discussion of which he displayed keen discernment. His memory, unimpaired by age, enabled him to bring the wisdom of the past and shed its light upon the living issues of the day with surprising effect. His wit, in which there was never a sting, brought out strange contrasts, odd similitudes, and startling combinations which gave a freshness and added zest to whatever he said. His speeches on the floor of Presbytery and Synod were heartily welcomed. They were pithy, to the point, and usually served to relieve the tension of debate. His geniality made him a favorite with all classes. In his later years he was pleased to class himself with the aged, but in spirit he was the youngest of the young. His sympathy was tender and genuine. His interest in others was keen, far-reaching, full of love, and unselfish.

"His faith was of that strong type that combines childlike simplicity with a clear grasp of the truth after thorough investigation. His independent spirit found its chief delight in surrender to the will of his Master, and in walking humbly with his God. His piety had for its basis the eternal verities, and prayer was his atmosphere."

Mr. Harris was married June 12, 1857, in Brattleboro, Vermont, to Miss Chloe Minerva Bigelow. She was a godly woman, well endowed with rare gifts of mind and character, cultivated and refined, and so, well fitted to be helpful to her devoted husband in his many and fruitful labors. She died in 1898. Of six

Henry Albert Schauffler
Charles McEwen Hyde
Arthur Mitchell

William Tracy
Nathan Brown
James Herrick

Samuel Hutchings
David Coit Scudder
Stephen Clapp Pixley

REPRESENTATIVES OF COLLEGE CLASSES OF PERIOD 1825–1860

children born to Mr. and Mrs. Harris, two sons died in infancy, and one son, Dr. J. Len Harris, died in Lexington, Kentucky, in 1896, leaving a widow and three children. Three daughters are living: Mrs. Clara Elizabeth Harris Akers, Asheville, North Carolina; Mrs. Susan Maria Harris Hall and Miss Mayday A. Harris of New York City.

Charles McEwen Hyde, oldest son of Joseph and Catherine (McEwen) Hyde, was born in New York City June 8, 1832. He was the grandson of Alvan and Lucy (Fessenden) Hyde, and of Charles and Sarah (Betts) McEwen. The ancestors of the McEwens settled in Stratford, Connecticut, in the seventeenth century. The grandfather, Rev. Alvan Hyde, D.D., was a most worthy descendant of a staunch New England family, who were among the first settlers of Norwich, Connecticut. He was graduated from Dartmouth College in 1788, and in 1792 was ordained pastor of the church in Lee, Massachusetts, which relation he sustained, with remarkable success, for more than forty years, till the time of his death, in 1833. For more than thirty years he was closely associated with the friends and patrons of Williams College. He was elected trustee of the college in 1802, and vice-president in 1812, both of which offices he held until the time of his death. Four of his sons were graduated at this college in 1815, 1822, 1826, and 1834 respectively, and two grandsons in 1852 and 1860 respectively. Joseph Hyde, the father of the subject of our sketch, was graduated in 1822 and was tutor in the college 1824-25. He subsequently studied law with Burr and Benedict and was admitted to the bar in New York City, where he began the practice of his profession. He was settled for a short time in Palmyra, New York, but soon returned to New York City, where he was appointed

General Agent and Assistant Treasurer of the American Bible Society, which position he held for sixteen years. He was prominently identified with Dr. Adams' Church and was active in its councils. He married Catherine, daughter of Judge Charles McEwen, a woman of rare refinement and delicacy of feeling, and a lineal descendant of one of the Scotch Covenanters.

Charles McEwen Hyde was thus sprung from excellent stock on both sides. The nature of his home training was of the best. It is related of him that at the age of three years he took part in the family worship by reading the Bible in turn with other members of the family. He early developed a taste for the study of language and was thoroughly trained in Latin and Greek. He pursued his preparatory studies in New York City and Ware, Massachusetts, and was ready for college at the age of fourteen. The father, thinking him too young to enter college, sent him to Ware, to obtain some idea of business life in a bank where the lad's uncle was cashier. He entered college in 1848 and at once took rank among the foremost scholars of his class. He was a member, and for a time president, of the Philologian Society, the records of which, together with some essays preserved, give evidence that in college he did much distinctively literary work. He was also a member of the Mills Theological Society. He was graduated as Valedictorian of his class, the subject of his valedictory address being "Hidden Power."

A classmate, Rev. Dr. Lewellyn Pratt, of Norwich, Connecticut, has given a pleasant view of his student life. "It is a great pleasure," writes Dr. Pratt, "to recall a student life so nearly ideal as that of Charles M. Hyde. He entered the Freshman class in Williams in 1848, one of the youngest of its members, took the first place in scholarship at once, and held it steadily

through the whole course, and at his graduation was the valedictorian. All this was accomplished with such ease, and with such unconsciousness of doing anything remarkable or being superior to anybody, that it seemed a matter of course. He never appeared to be driven or in haste but was always prepared; was about equally successful in all parts of the curriculum, and had leisure enough to do a large amount of general reading.

"In manner he was always a gentleman, careful in dress and in speech, considerate of others, unwilling to give or take offence, affable and companionable, so unhurried that he could give time and help to others; and commanded the respect and confidence of the whole college. He could enjoy boyish sports with the rest; but from these he withdrew when they became coarse or lawless. He was a model of good manners and of a clean life, and yet he was no prig, nor ever dreamed of posing as a model. Gentlemanliness and correct deportment seemed native and inherent in him, and in these he excelled as in scholarship with the same unconsciousness and absence of effort.

"We all felt that back of all this, which was so correct and admirable, was religious principle. He had inherited virtue, had been well trained, he had made duty his guiding star. Reverent, faithful, true, and pure, he had a charmed life in the midst of the whirls and tempests and temptations of college life, merited and 'obtained a good report.' "

Another classmate, Rev. Charles J. Hill, D.D., gives the following reminiscences: "When I went to Williams College in 1849 I became acquainted with a young man who was familiarly called 'Charlie Hyde.' He was one of the six 'Charlies' of our class—all good fellows.

"He was physically one of the finest looking men in the class. He was about medium height, with a good

figure, thick black hair, a smooth face, a clear blue eye and a manly bearing. He was not much of an athlete, and I do not remember that he cared much about the gymnasium, but he was fond of walking, and I recall with pleasure the walks we took together up West Mountain and over the hills which surround Williams.

"He always dressed well and, coming from New York, brought its style with him. He was a genial, kind, courteous gentleman. We all loved him and acknowledged that he was the most popular man in our class.

"As a scholar he was easily preëminent, always accurate, ever ready to respond to his name, never careless in his preparation and always equal to any demand put upon him. It was no surprise to any of us when he took the valedictory."

His thoughts had been early turned to the ministry, and after graduation, after being employed for a time as private tutor in New Haven, Connecticut, and Savannah, Georgia, he entered Union Theological Seminary in 1853. His studies here were interrupted owing to the necessity of his obtaining means for the completion of his seminary course. For three years he taught in a school established by his father in Sheffield, Massachusetts, devoting much time out of school hours to carrying on the farm connected with the school. The last two years of his theological course were spent at Princeton Theological Seminary, where he was graduated in 1860.

His first pastoral work was done in Goshen, Connecticut, where he supplied the pulpit for a few months. On August 19, 1862, he was ordained and installed pastor of the Congregational Church in Brimfield, Massachusetts, Dr. Hopkins preaching the sermon. After a successful pastorate of eight years in this place, Mr. Hyde accepted a call as successor to Rev. Dr. Munger,

to the Center Congregational Church of Haverhill, Massachusetts, where he was installed November 15, 1870. Here he was confronted with the problems that belong to a city church and a manufacturing town. Here also were opportunities for activity outside the church organization. Here, aside from his regular duties as preacher and pastor, as member of the school board and of the Board of Visitors of Bradford Academy, as an energetic worker in behalf of temperance, and a participant in the discussions of the Monday Evening Club, he found scope for all his culture and his great executive ability. And when, on December 15, 1875, the Haverhill pastorate was concluded, men bore witness to his eminent worth, his practical ability, his earnestness and resolution, and to his unwearied devotion to every good cause. The success which he had achieved in his pastorates opened to him that wider field in which he was to spend the remaining years of his life.

In 1875 the Prudential Committee of the American Board came to feel that the work of the Board in the Hawaiian Islands had been turned over to native hands too soon, and that this work needed further guidance, especially in the matter of training native ministers for that group and other islands in Micronesia. The committee sought for a man of wide experience in the pastorate, intelligent and tactful in dealing with parish problems, one, too, capable of organizing and conducting a training school for those who should become leaders of their people. The choice of a man for a position of such varied relations happily fell upon Dr. Hyde. On March 21, 1877, farewell exercises were held in the First Congregational Church in Chelsea, previous to the departure of ten missionaries of the Board, among whom were Dr. and Mrs. Hyde. Landing in Honolulu in June, 1877, he organized the North

Pacific Missionary Institute, of which he was principal for twenty-two years. Very soon after his arrival report came back that Dr. Hyde was "the right man in the right place," and succeeding years only confirmed the first judgment. He was an accomplished scholar and an experienced pastor, but it was not these qualities that secured for him his greatest influence with the people. In showing them how to work he taught them the dignity of manual labor, he made himself familiar with the needs of his students and often relieved their temporal needs; his knowledge of business affairs made him helpful to the people in secular matters. His home was one of open hospitality to students and others, and soon he was looked upon as a man of great love. It was natural that such a personality should have made a deep impression on all with whom he came in contact.

His interest in education was not confined to the institute of which he was principal. On the reorganization of the Kawaiahao Female Seminary he was made President of the Board of Trustees and himself raised money in the States with which to put up a modern building. He was commissioned by the Hawaiian Board to reopen the female school which had been opened at Kohala but was now closed. He was also made chairman of the Board of Trustees of the Punahou Preparatory School and in the summer of 1890 spent some weeks in the East in securing a suitable head for the institution.

The educational work done by Dr. Hyde as thus far considered was connected with institutions already established. But what he regarded as perhaps the most satisfactory of the efforts he made in behalf of the native race, was the assistance he rendered in the establishment of the Kamehameha Schools. These were schools established by Bernice Pauahi Bishop, the last

surviving representative of the royal house. She had once refused the offer of the crown, and happily married to the leading banker of Honolulu, Charles K. Bishop, she devoted herself to such good works as would advance the best interests of her people. She sought especially to give the Hawaiian youth superior educational advantages, and consulted Dr. Hyde among others as to plans. In accordance with the plans finally adopted, a good share of her property, amounting to several hundred thousand dollars, was devoted in her will to the establishment and support of schools which should "provide first and chiefly a good education in the common English branches, and also instruction in morals and such useful knowledge as may tend to make good, industrious men and women." Dr. Hyde was one of the five trustees selected by her to carry out the provisions of the will, and as he was the one best fitted by nature and training to speak with authority upon educational questions, his judgment always had great weight with his colleagues. There thus came to him an opportunity to put in practice many of the plans to which he had already given much study. The success of the schools shows the wisdom of Mrs. Bishop and of those selected to carry out her plans.

But Dr. Hyde's interests were not limited to educational matters. He was an efficient helper in various forms of evangelistic and public work. The sentiment of the Roman poet could be fittingly applied to him: *Homo sum: humani nil a me alienum puto.* He took an early interest in the Chinese, and when they came to form a church, they asked Dr. Hyde to draw up a covenant and articles of faith. When Sunday-school work was developed among the Portuguese, the Hawaiian Board commissioned Dr. Hyde to procure workers for this field. The well-organized work

among the Japanese is to be traced back to the interest which Dr. Hyde took in this people on their first arrival in the Islands. Indeed he regarded his work among the Japanese as the romance of his missionary career.

In the discharge of his duties along educational and evangelistic lines, he never shirked the obligations of citizenship, while we find him showing his sympathy with the general interest of society by establishing the Social Science Club, and aiding in the movements for the foundation of the Honolulu Library and Reading Room Association and of the "Bernice Pauahi Bishop Museum."

In 1894, feeling that his own services could not be continued indefinitely and anxious to render his experience valuable to his successor, he relinquished three-quarters of his salary that the Board might engage an associate for him in his work. In 1898 he gave up the rest of his salary though still continuing his services for the Board.

After a severe illness in 1896, from which he never fully recovered, the encroachment of disease gradually enfeebled him and it became evident that he needed absolute relief from his work. In the spring of 1899 he made the long journey to this country, where he visited his older son and passed a quiet summer. But on his return to his home he sank rapidly and died October 13, 1899, in the 68th year of his age.

Impressive funeral services were held in Central Union Church of Honolulu, and were attended by a large gathering of people, with representatives of all the principal religious, educational, and social organizations of the Islands. The casket was borne to the grave by eight students of the North Pacific Missionary Institute.

The *Pacific Commercial Advertiser* of October 14

contained an appreciative notice of Dr. Hyde, in which extended reference was made to the various sorts of service rendered by him, and special emphasis was placed upon what had been accomplished by the North Pacific Institute. "From this institution," says the writer of the article, "have gone forth, under the training of Dr. Hyde, the whole circle of younger men who to-day fill the pastorates of the Hawaiian churches." And after referring to some of these pastors by name the writer adds, "These men are the best witnesses to the faithful and painstaking service of this most indefatigable of teachers."

A most fitting memorial of Dr. Hyde was prepared soon after his death by his older son. An interesting feature of the volume, and one which testifies to the diversity and extent of Dr. Hyde's services, is the collection of tributes coming from a great variety of sources. Besides the tributes which came from American friends, there are given appreciations from a native pastor, the Chinese Vice-Consul, the pastor of the Portuguese Church, and a former Japanese Consul-General.

One of the published reports of the meeting of the American Board held at Worcester, Massachusetts, in 1893, at which Dr. Hyde was present, contains a pen picture of the man as he then appeared: "Dr. Hyde is one of the venerable missionaries whose years of experience in the field have given a knowledge of the Hawaiian Islands that but few possess. He is a man of fine presence, of good height, erect, hair almost snow-white, pleasant, attractive, dark face, with, however, the 'chin of determination' which bespeaks for him, underneath the quiet manner, the strong commanding character which has served him so long in his work. He speaks with a directness that does not need the tricks of oratory to gain for itself an audience. A glance

around the well-filled hall while he was speaking showed by the attitude of the faces the exact direction in which they had to look to see the speaker."

The degree of Doctor of Divinity was conferred upon Mr. Hyde by his Alma Mater in 1872.

He married October 10, 1865, Mary, daughter of Dr. Ebenezer and Thirza Williams (Bliss) Knight, granddaughter of Samuel and Eunice (Parkhurst) Knight and of Ichabod and Thirza (McCall) Bliss, and a descendant from a Bliss who settled in Braintree, Massachusetts, in 1636.

There were born to them two children, both of whom are living: Henry Knight Hyde (Williams 1887), a banker in Ware, Massachusetts; and Charles K. Hyde, Boulogne, France.

Dr. Hyde published a "History of Brimfield" (1879), and in collaboration with President S. C. Bartlett of Dartmouth, the "Historical Sketch of the Hawaiian Mission." He gathered much of the material for the "History of Lee," which his uncle, Alexander Hyde, published. Besides numerous letters concerning his work published in the *Missionary Herald,* he published in the *Springfield Republican* a series of letters giving the results of his observations made during a trip through Europe in 1893, and also many articles on Hawaiian affairs. He published in the *Hawaiian Gazette* a series of letters giving an account of a three months' visit to Japan and China. He also wrote for *Thrum's Annual* various articles, mostly on subjects connected with Hawaiian literature. He was an earnest student of the Hawaiian language and literature and made important additions to Andrews' Hawaiian Dictionary. Some of the results of his language study he published in 1896, in a Hawaiian Grammar. For five years previous to his death, he published a Quarterly called *Hoahana,* which contained the International

Sunday-school lessons with his comments. He also translated many hymns into Hawaiian.

Jacob William Marcusson, son of Herman and Hinda (Wolfsohn) Marcusson, was born in Skalat, Galicia, Austria, July 11, 1826. When he was three years of age he was taken by his parents to Odessa, Russia, whither they emigrated. The father was a merchant, and also given to scholarly pursuits, being especially proficient in Hebrew. The son came to America in his youth, landing in Boston. By special invitation of Professor William Thompson of East Windsor Theological Seminary, young Marcusson pursued some of his preparatory studies in Latin and Greek at that institution. He completed his course of preparatory studies at Williston Seminary, Easthampton, Massachusetts. He entered Amherst College in 1848, but three years later he entered Williams as a Senior. Here he taught a class in German. He was a member of the Mills Theological Society, and of the Philotechnian Society. His catalogue address was Odessa, Russia.

After graduation, he spent a year in East Windsor Theological Seminary, and the succeeding year at the Union Theological Seminary, after which he returned to East Windsor. On January 23, 1855, he was ordained by a Congregational Association and received an appointment from the American Board, as missionary to Salonica (the ancient Thessalonica), Turkey. Permission was granted him to spend a year in Germany before going to his station. While in Germany he visited Halle University, where he was a guest of Dr. Tholuck; and also visited an uncle, Dr. W. Wolfsohn, in Dresden. About the same time he received notice that at the meeting of the Evangelical Alliance in Paris, Dr. Anderson, the Secretary of the American

Board, had, at the request of the Established Church of Scotland, ceded the station of Salonica to that church, and that he, Mr. Marcusson, had been appointed by that church to organize the Salonica Mission. He went to Salonica in 1855, remaining there three years, and subsequently spending four years in Constantinople, being in both places a missionary of the Church of Scotland.

The importance of Salonica as a missionary station had been noticed by Messrs. Schauffler and Dwight, the former of whom had visited it twice, the second time being in 1847. It was estimated that the number of Jews residing there was 35,000, or about half of the whole population, and the number of their synagogues was fifty-six. The Rev. Messrs. Maynard and Dodd, under the appointment of the American Board, went there in 1849, and on the death of Mr. Maynard, Rev. Justin W. Parsons (Williams 1845), had taken his place. Rev. Henry B. Morgan and his wife joined the mission in 1852. The location proved to be so malarial, Mrs. Morgan dying there of intermittent fever, that it was deemed best for the missionaries to remove to Constantinople, and to leave the station in care of native helpers. It was early in 1856 that the station was relinquished as above explained, though not in consequence of failing success.

At the close of this period of service in Turkey, in 1862, Mr. Marcusson returned to this country and joined the Nassau Presbytery. He was stated supply of the Presbyterian Church in Lockport, New York, in the years 1863-65, and then in home missionary work in Cincinnati, Ohio, and for one year in Gosport, New York. He then became a pastor of a church in Lyndonville, New York, where he remained from 1868 to 1878, and was the succeeding year pastor at Barre Centre, New York. During the years 1879-81, he

was stated supply at Holley, New York. He then removed to Chicago, Illinois, where he did work as an evangelist during the years 1882-84, and then became stated supply of churches in Wisconsin, remaining a year at each of these places: Waunakee, Wausau, and Amberg. During the years 1886-90 he resided without charge in Chicago. The year 1892-93 was spent in Europe. He was then for two or three years superintendent of the Chicago Hebrew Mission, which he organized, and was for two years pastor of the mission, being a member of the Chicago Presbytery. After 1899 he lived in honorable retirement at Lagrange, Illinois, where he died April 1, 1913.

Mr. Marcusson had the satisfaction of a long life, and as he looked back upon a period of more than four score years he had the supreme joy of feeling that his life had been devoted to the highest and noblest service. During the last years of his life he had in preparation an autobiography which may be published.

Mr. Marcusson was married at Frankfort-on-the-Main, August 3, 1858, to Miss Julie Behringer of Stuttgart, Würtemberg, Germany, who is of aristocratic descent. Of this marriage there were born two sons and one daughter, who are still living: Dr. William Beringer Marcusson, a graduate of Williams in the class of 1881, a physician in Chicago, Illinois; Mrs. Julie M. Way, widow of Dr. George W. Way, and now in the employ of the Children's Aid Society; and Mr. H. W. Marcusson of Lagrange, Illinois.

Rev. Stephen Clapp Pixley, the venerable missionary and alumnus of the class of 1852, who died February 21, 1914, at Durban, Natal, South Africa, was born in Plainfield, Massachusetts, June 23, 1829. He was the son of Noah and Hannah (Shaw) Pixley, and grandson of Noah Pixley. The family traces its an-

cestry back to William Pixley, who married Sarah Lawrence in Hadley, Massachusetts, in 1663, and moved to Northampton, Massachusetts, in 1668. The father of Stephen Clapp Pixley was a carpenter and farmer by occupation.

Plainfield, the birthplace of the son, is one of those so-called "mountain towns" of old Hampshire County, which have furnished to the professions, particularly to the ministry, so many young men. If, in his preparation for college, young Pixley was denied the inspiration that comes from large classes in an academy, he did enjoy the advantages of receiving private instruction from a teacher who was famous and possessed of a rare personality. This teacher was Rev. Moses Hallock, who after graduating at Yale in 1788 and studying theology, settled in 1792 as the first pastor of the Congregational Church in Plainfield, where he remained until the time of his death in 1837, a period of forty-five years. For thirty years of this period Mr. Hallock received pupils in his family and more than 300 boys and girls were thus fitted for college and active life. Among these 132 went to college, fifty becoming ministers, and six becoming missionaries. Many of these pupils were objects of gratuitous assistance and many more received tuition and board at a cost of little more than one dollar per week. The inscription on Mr. Hallock's tombstone characterized him as "a man of patriarchal simplicity, integrity, sincerity, kindness; without an enemy."

Young Pixley entered college in the fall of 1848. Among his classmates were Charles Edward Harwood, Charles McEwen Hyde, Arthur Latham Perry, and Lewellyn Pratt. He was a member of the Philologian Society and of the Mills Society of Inquiry. Availing himself of various means of self-help furnished by the college, he was at the same time an assiduous and suc-

cessful student. He took a high stand as a scholar and graduated with Phi Beta Kappa rank. Whether or not he had already decided upon his life work his thoughts evidently turned to service in the mission field, for the subject of his junior oration was "The Missionary Life," and he was assigned the honorary appointment of the Missionary Oration for Commencement, his subject being "Indirect Results of Missions."

After graduation he taught for a time at Poquonock, Connecticut, and then entered East Windsor Theological Seminary, where he was graduated in 1855. On September 25 of the same year he was ordained as a missionary. In his final decision as to his life plan, he had been influenced in part by an older brother who planned to become a missionary, but especially by his sister, who had married Rev. David Rood (Williams 1844), and who had gone out some years before to Natal. It is related that after her departure to the mission field, Mr. Pixley found written on the fly-leaf of his Bible in her handwriting, "When you think of the blessings of the gospel, then remember the perishing heathen."

On October 25, 1855, he with his wife sailed from Boston in the sailing vessel *Springbok* for Cape Town, in the expectation of joining the Zulu Mission. It took sixty days to reach Cape Town, and nearly three weeks more to reach Durban, where they arrived January 20, 1856. In Natal he found several American missionaries, among them his brother-in-law, Rev. David Rood, and Rev. Hyman A. Wilder (Williams 1845). Mr. Pixley went first to Amanzimtoti, his sister's home, but soon became located at Amahlongwa, which is about forty-three miles southwest of Port Natal, at the station formerly occupied by Mr. Silas McKinney. As the station had been unoccupied for some years, the influence of Mr. McKinney's labors had been nearly oblit-

erated, yet after a few months Mr. Pixley could report an average Sabbath attendance of nearly 100. In taking a retrospective view after eight years of service there, he wrote, in speaking of certain changes that had been wrought: "The mission house has been thoroughly repaired, and, within and without, now presents a new and inviting aspect. A good brick chapel has been erected, capable of accommodating 150 hearers, containing, besides the main rooms, one for a school and one for a study. At different intervals, there have been erected, one by one, the native houses, now numbering eight, inhabited by as many families, the heads of which, one or both, give evidence of being Christians, and all are decently clothed. . . .

"A little church has been organized, numbering eight. Three of the members were admitted last year. At the sound of the bell there now gathers every Sabbath day a congregation that has averaged, during the past year, about fifty, more than half of them decently clad, and all, generally, behaving with propriety in the house of God. Of this number, more than half usually attend the Sabbath-school, and many of them can now read intelligently. A week-day and a Sabbath morning prayer-meeting have been sustained during the year, with an attendance of fifteen or twenty, while a day school, commenced last year, with children in part from the station and in part from the heathen kraals, has been continued with increasing interest to the present time."

After twelve years spent in Amahlongwa, he went in 1871 to Amanzimtoti, where he was stationed three years, engaged in teaching in the theological school and superintending station work. But the greater part of his long period of service was spent in Inanda (eighteen miles north of Durban), where he had charge of the station and out-stations and superintended much build-

ing. For twenty-five years he was also the treasurer of the mission.

Of all the veterans in the service of the American Board, Mr. Pixley, at the time of his death, was the oldest active missionary, his period of service lacking but little of three score years. In 1906 the American Zulu Mission celebrated the fiftieth anniversary of the arrival of Mr. Pixley in Natal. One evening at the annual meeting was devoted to "Father Pixley," as the central figure, when he gave an interesting account of his life. One, who had been a colleague for twenty-five years, spoke of him as a father, friend, and brother, emphasizing particularly his characteristic humility. One of his daughters spoke of the dangers through which he had passed and his escape from them, while others related anecdotes to show the love of the natives for him. One who gave an account of this celebration, in referring to the change witnessed by Mr. Pixley wrote: "At the time of Mr. Pixley's arrival the mission 'reserves' had not been granted, there were no schools, no buildings at Inanda, no church organization. He sees now twenty-four churches, with 200 places of regular worship and over 4000 communicants,—a self-supporting constituency,—and seventy-six schools, with 100 teachers and over 3000 pupils."

He had the satisfaction of a long life, being able to preach up to near the very end, while as a friend and counsellor he enjoyed the confidence and affection both of his colleagues and the natives.

It was a pleasing episode in Mr. Pixley's life when, in 1910, two Williams graduates of that year—Messrs. R. D. Ely and Griffith—while voyaging up the east coast of Africa stopped at Inanda to visit this fellow alumnus of near three score years' standing. Of this visit Mr. Ely writes: "It was in August, 1910, that Ted Griffith and I saw Mr. Pixley. He was at that

time, I believe, eighty-one years old. His hair was snowy white; he was quite bent and moved with some little difficulty. But his eyes were clear, and his mind very alert. He told us of Williams back in the 'fifties,' and retained to a wonderful degree the memories of his college days. I made a few notes in a diary at the time from which I quote—'We had dinner at Stephen Pixley's, Williams '52. Soon after graduating Pixley went to Africa, where he has been working against tremendous odds for the upbuilding of the natives. He was intensely interested in the Williams of to-day and eagerly drank in all we could tell him. Then he told us of his college days. The place has changed in material things, but the boys were much the same then as now. After dinner Ted sat down at the little organ, and played some of the college songs, the two of us singing for all we were worth. The old man's eyes filled and his head, white with the years, sank low on his breast, and we knew that his heart was back in our little valley.' "

In his long period of service Mr. Pixley accomplished much as a teacher and preacher and witnessed the ingathering of many souls into the church, but perhaps his most important work is what he did on the Zulu Bible. At the time of his going to Africa, the historical books of the Old Testament, Psalms, Matthew, and Romans had already been translated into Zulu. The work of translating the remainder being apportioned among the members of the mission, Mr. Pixley translated Philippians, part of Job, and portions of other books; and, after the death of Mr. Abraham, was appointed to revise all. When the translation was completed Mr. Pixley took the work to America for printing, and in 1883 had the satisfaction of seeing the whole Bible given for the first time to the Zulus in their own language. With this important event his name will always be associated. Besides the portions of the Bible

translated by him and the letters published in the *Missionary Herald,* he also prepared and published school text-books for use on the field.

Mr. Pixley married, October 18, 1855, Louisa, daughter of Deacon Seth and Martha (Alden) Healy, of Chesterfield, Massachusetts.

Of seven children born to them, four are living: Mary Charlotte, who is on the mission field where her father labored; Albert Alden, a machinist in Springfield, Massachusetts; Grace Louisa, a nurse; Sophia Algina, a teacher in Lakewood, New Jersey.

Another daughter, Miss Martha H. Pixley, a graduate of Mount Holyoke College, who had been for over twenty years a missionary under the American Board in Natal, died in California, June 1, 1912.

Mrs. Louisa Pixley died at Lindley, Natal, September 30, 1900, having nearly completed forty-five years of missionary service of a most faithful character, and having visited America only twice in the whole forty-five years, first in 1881, and again in 1898.

The following letter from Rev. Dr. Lewellyn Pratt of Norwich, Connecticut, who, at the time of writing (June, 1911), was one of the six living classmates of Mr. Pixley, gives some interesting reminiscences of the college life.

"In the class of '52 and throughout the college Pixley won universal respect. He had come to work his way through, and he bent himself to the task with the same diligence and persistence that have characterized his subsequent career as pioneer, educator, translator, and foundation builder in South Africa. Whatever work—care of recitation rooms, monitorship, ringing of chapel bell—the college offered, he accepted cheerfully and discharged efficiently, as some tardy and delinquent men found to their cost. He earned for himself, in keeping time for the college, the honorary title of 'S.

T. D.' (Sacri Tintinnabuli Dinglor), a title that our General Catalogue has failed to recognize.

"He was too studious, too busy, too serious to have much leisure for sports or social diversion. His preparation for college, like that of most of us at that time, was meager, and the diversion he could allow himself from study was found in the work he did for his support, and little time in his four years ran to waste. Thus he was fitting himself for the varied demands of the laborious and strenuous life that he has led in the fifty-five years he has spent in mission service. Writing to his class forty years after leaving college he said: 'I am Jack-of-all-trades. Sundays I am to preach; week days I am the servant of all who come to me: now, it is to extract a tooth; the next hour medicine is to be dispensed; then I overlook native servants in farm work; some days I do a bit of carpenter's work, then try my hand at blacksmithing; look after the Sunday and day schools; for over twenty years have been treasurer for the mission and receive, disburse and account for £3000 yearly; conduct prayer and inquiry meetings; and on Saturdays meet the native helpers to study and prepare them for their Sunday work. Such is missionary life here in Natal.' His life plan was formed before he entered college and he made everything contribute to inuring himself to hard work. In his Freshman year he connected himself with the Mills Theological Society; the theme of his Junior oration was 'The Missionary Life,' and the honorary appointment on the Commencement stage was entitled 'Missionary Oration.'

"It is no surprise to those who knew him in college that his painstaking and thorough scholarship should have been employed when the Bible was to be translated into Zulu, and that his devotion should hold him on the field to his eighty-second year; and we can rejoice

with him in the joy of harvest as he is permitted to look out on a score and more of self-sustaining churches that have sprung from the mission whose beginnings he helped to start, and to see large cities and a nation where he found a wilderness and groups of savages."

William Sidney Potter, from Shelby, New York, was born February 6, 1827. He entered college as a Sophomore in 1849. He apparently did not study theology but soon after graduation went with his classmate, John Kellogg Harris, as a teacher to the Choctaw nation. He had no formal appointment from the American Board, but he labored in connection with this mission for more than a year and the *Missionary Herald* contains a few references to his work. He is reported at first as an assistant missionary at Stockbridge, and then as a preacher at Bennington. The report in the *Missionary Herald* for 1854 speaks of a day school which had been taught at Bennington, the number of pupils being forty-nine, with an average of thirty. The report adds: "Mr. Potter has spared no pains to make it a good school; and the progress of the children is very manifest."

He died at Good Land of typhoid fever, August 31, 1854, at the age of 27. Mr. Stark, one of his associates in the mission, wrote of him: "The thought of dying produced no fear. Though he loved the work of preaching Christ to the Choctaws, he was ready to depart." The Annual Report of the American Board spoke of his death as occurring "after having shown himself a sincere and earnest laborer in his Master's service."

Bela Newton Seymour, son of Ardon A. and Orpah (Collins) Seymour, was born in East Granville, Massachusetts, March 26, 1829. The family traces its descent from Richard Seymour as the first immigrant

ancestor in America. Richard Seymour came from Chelmsford, Essex County, England, to Hartford, Connecticut, in 1639, and was one of those settlers who received land "by courtesie of the town." He was also one of the signers of the agreement for the planting of Norwalk, Connecticut, June 19, 1650, and was there soon after with the first planters. The Seymour family is one of great antiquity and great distinction in England, being traced in two distinct lines back to Henry III. According to one genealogical record, Richard Seymour was the great-grandson of Edward Seymour, Duke of Somerset, eldest brother of Queen Jane Seymour, the third wife of Henry VIII.

The father of Bela Newton Seymour was a farmer and was inured to toil on a rocky farm. Both father and mother were strong characters, faithful students of the Scriptures, and led lives of prayerfulness.

The son fitted for college under his pastor, Rev. Dr. Timothy Mather Cooley (Yale 1792). Dr. Cooley was one of that interesting type of the New England minister who was found more frequently in the earlier part of the last century than at the present time. Although he was an able preacher, possessed of superior intellectual ability, and an accurate and thorough classical scholar, he preferred a small salary in a small place to a larger salary in a more important town. He was settled in East Granville, on February 3, 1796, at a salary of $300, and continued in full discharge of the office of the ministry for fifty-eight years, until 1854, when he was released from pulpit duty, but not from the pastoral relation, which he held until his death in 1859. From 1812 until his death he was a member of the Board of Trustees of this college.

Soon after his settlement he opened a classical school in his own house and continued it for most of his life. He is said to have taught more than 800 youths,

besides superintending the studies of several young men preparing for the ministry. His career as pastor and teacher was thus very similar to that of his contemporary, Rev. Moses Hallock of Plainfield, Massachusetts.

It is presumed that young Seymour was well fitted for college, which he entered as a Freshman in 1848. He became a member of the Philologian Society, and took good rank as a scholar, graduating with the appointment of an Oration. He was one of the speakers at Commencement, his subject being "Thought and Language."

After graduation he pursued a course in theology at Union Seminary during the years 1852-55. He was ordained by a Congregational Council at Granville, Massachusetts, June 20, 1855. At the close of his seminary course he received an appointment from the American Board to establish a mission in the Marquesas Islands. This project, which apparently included the plan of sending to the Marquesas missionaries from the Sandwich Islands, was twofold in its design, combining with the regular work of the mission the plan of industrial schools. The project failed, owing possibly, in part, to the arrival at the Marquesas, about this time, of French missionaries, but in part to the dishonesty of the man to whom the industrial part had been intrusted. This person, having in hand the money that had been devoted to the mission, and having intrusted to his name the generous equipment, proved false, and taking possession of the goods when they reached the Pacific Coast, disappeared, leaving Mr. and Mrs. Seymour in San Francisco, stripped of nearly everything.

Mr. and Mrs. Seymour then entered heart and soul into the Home Missionary work in California, where they labored for about seventeen years and were gen-

uine pioneers, forming seven churches and erecting buildings for five. Mr. Seymour was stated supply from 1856 to 1859 in Oroville, where he had gathered a small Congregational church; from 1859 to 1860 in Camptonville; and from 1861 to 1865 he was stated supply in Presbyterian churches in Alvarado and Centreville. After holding a pastorate from 1865 to 1872 in a large Congregational church in Haywards, California, he was for fourteen years stated supply for various churches in New England; being for one year each in Springfield and Walpole, Massachusetts; from 1874 to 1879, in New Ipswich, New Hampshire; from 1879 to 1883, in Vernon, Connecticut; from 1883 to 1887, in Huntington, Connecticut. He then was pastor of a church in Washington, D. C., from 1887 to 1893, and remained in Washington, without charge, for ten years. In most of the places where he resided in California, he was also superintendent of public schools. He was also for a time a member of the Vigilance Committee. In 1878 he was a member of the Legislature in New Hampshire.

He died of heart failure at the home of his son at Interlaken, in Stockbridge, Massachusetts, February 27, 1903.

Mr. and Mrs. Seymour were thoroughly infused with the missionary spirit, and by strict economy they were able in quiet ways to maintain a large share in all Congregational work, whether in organizing new churches and building meeting-houses in the newer parts of our own land, or in contributing to the work in other lands. A lasting remembrance of their interest in foreign missions is seen in connection with the Foochow Mission, where a "Seymour Memorial" has been gathered in the form of a contribution to the women's work of that mission for a building.

Mr. Seymour was married June 28, 1855, at Tri-

angle, New York, to Miss Emily Morse, daughter of John Sanford and Anna (Parsons) Morse. She died in Washington, November, 1901.

They were survived by two sons: Alfred Morse Seymour, who was graduated at Amherst College in 1880, and now resides at Fort Washington, Montgomery County, Pennsylvania; and Rev. Edward P. Seymour (Amherst 1884), of Philadelphia, Pennsylvania.

CLASS OF 1853

Arthur Mitchell was born in Hudson, New York, August 13, 1835. He was the son of Matthew and Susan (Swain) Mitchell. His grandparents were Laban and Elizabeth (Freeborn) Mitchell and Gilbert and Margaret (Barnard) Swain. The immigrant ancestor was Richard Mitchell, who came from the Isle of Wight and settled in Rhode Island in 1708. Arthur Mitchell had a goodly inheritance in his ancestry, the marked characteristic of whom was goodness. Matthew Mitchell, the father, was of Quaker descent, known for the poise and sagacity of his nature, and representing the gentle and benevolent spirit so generally characteristic of the Quakers. It was the testimony of the son that he did not remember ever hearing from his father an uncharitable remark concerning any one. Matthew Mitchell at first learned the cooper's trade, but later became a dealer in oil and whale products. He was a man of prominence in the community and became one of the directors of Washington Life Insurance Company. He had great physical vigor, which he retained to the advanced age of eighty-four. His wife was noted in her youth for remarkable beauty and became the efficient and faithful helpmeet of her husband.

The son is described as having in his youth a pecul-

iarly frank and open countenance, suggestive of the kindness and truthfulness of his nature, sure to win at once the confidence and affection of those about him. This youthfulness of look and manner remained perennial. Living to be a grandfather, he had neither wrinkles nor gray hairs.

He pursued his preparatory studies partly in Hudson, and partly in Mr. Warner's school at Stockbridge, Massachusetts. He entered college as a Freshman at the age of fourteen. In college he joined the Sigma Phi Society, the Mills Theological Society, the Lyceum of Natural History, and the Philologian Society, of which last he was one of the presidents. He took good position as a scholar, and graduated with Phi Beta Kappa rank. He was one of the speakers at Commencement, having an Oration for an appointment, the subject of his address being "Labor." It was in college that he became a Christian, having previously been somewhat inclined to scepticism. With him conversion meant the giving of his whole heart and life to his Master. Although he was the youngest member of his class, of small stature, and boyish-looking, he at once set to work to win souls for Christ. In the completeness of his consecration he felt that he must give up his Greek-letter society, lest its ties should interfere with his influence with others. Nowhere do enthusiasm and personality count for more than in a college community. His enthusiasm was contagious, and his personality made him a power for good in the whole college. The opportunities he found for Christian work and the environment in which he was placed formed a good school of practical Christian life. He was fortunate in being at Williams when President Mark Hopkins and his brother Albert were at the height of their influence. If there was less of the religious life which has come in with the growth of the Young Men's Christian Associ-

ations, there was then more of religious instruction. The age of speculation and doubt had already set in, and it was worth much to a young man to be under the influence of instructors who could teach with authority, and who, having been over disputed ground, had obtained a Christian faith which could but be a tonic to the faith of the pupils. Dr. Mitchell never ceased to feel the inspiration that came from the intellectual supremacy of Mark Hopkins, and to regard him as the teacher who had given strength to his convictions of religious truth and had made the Kingdom of God seem real.

Although he had decided to study for the ministry, on graduation he accepted a tutorship in Lafayette College, and found in the work of teaching an intellectual discipline of permanent value. To this were added the advantages of foreign travel, when, in company with his college mate, Charles A. Stoddard, he made an extensive tour through Europe and the East, visiting the scenes of Bible history and the mission stations of Syria and Egypt.

Entering Union Theological Seminary in 1856, he combined study and Christian work as he had done in college. His helpful influence was felt not only in the Sunday-school and revival work in which he engaged, but upon his fellow students, one of whom said of him: "His companionship was then, as ever after, stimulating and uplifting. Through all these years my affection and admiration for him have continued. Without reservation, I say I have never known a more earnest and consecrated spirit than his." In the seminary, as in college, he received instruction that was attended with spiritual stimulus, coming under teachers the power of whose personality continued with him through life.

Graduating in 1859, at the age of twenty-four, he

accepted a call to a Presbyterian church in Richmond, Virginia, being ordained by Presbytery in New York, May 9. Notwithstanding his youth, he soon won the entire confidence of the congregation and community. By rare combination of superior intellectual gifts with the highest moral qualities, he became a preacher of unusual power. He believed in selecting for his themes the great common truths of the gospel, feeling that sermons which deal directly with faith, repentance, and a godly life are what people need and really desire. One who knew him well has thus analyzed his power as a preacher: "The conscientious study and preparation, the enthusiasm with which the truth filled his mind, the manifest sincerity and depth of his own convictions, the sympathetic voice and manner, the illuminated face, the loving, winning, pleading expression of the whole man,—all this combined to make him a very effective preacher." To his high praise it is to be said that nowhere was his preaching so effective as among his own people, where his godly life gave emphasis to his words. But the success with which he was meeting was soon interrupted by the Civil War. When Virginia passed the ordinance of secession, feeling his place was in the North, he first took his family through the lines, reaching the Union army just as it was entering Baltimore. Sending his family homeward he returned to his charge, but public sentiment soon became such as seriously to interfere with his usefulness. With great peril he succeeded in getting through the lines to the North, leaving his valuable library and household goods to be confiscated by the Confederate Government. The generosity of his nature was shown when, at the close of the war, he revisited his former parishioners and contributed to the needs of some who had been impoverished by the war.

He was next called to be pastor of the Second Pres-

byterian Church in Morristown, New Jersey, where he remained from 1861 to 1868. There, as in Richmond, his aim in preaching was to win the unconverted and to confirm believers. But in both these churches he exhibited what became a marked characteristic of all his subsequent preaching, a glowing enthusiasm for foreign missions. It is because of what he did for this cause in the pulpit, and especially as Secretary of the Presbyterian Board of Foreign Missions, that a sketch of his life is given in this volume. Though he felt that the redemption of the world was a theme sublime enough to be made a hobby, he gave hearty support to every other form of benevolence. As might be expected from the noble qualities of his soul, he was an ideal pastor, loving his people and loved by them in turn; possessing that wide sympathy, that rejoices with them that rejoice, and weeps with them that weep.

In 1868 he was called to the First Presbyterian Church in Chicago. Though this church was a large and influential one, and he was but thirty-three years of age, he soon took a commanding position not only among his own people but throughout the city. He was the same plain and practical preacher in Chicago that he had been in Richmond and Morristown, while his efforts in the cause of foreign missions were increased. His twelve years' pastorate in Chicago was marked by his persistent and successful efforts to see the churches of that city possessed with a zeal for missions. Sometimes the subject was pressed with more persistency than was acceptable to the people, but it cannot be doubted that to-day there is in the churches of Chicago a more general interest in the cause of missions because Dr. Mitchell once preached there. It was natural that he should have been solicited at that time to accept a secretaryship in the Foreign Board, which solicitation

he declined through his love for the pastorate and the feeling that he was in it doing more for the supreme cause than he could as Secretary of the Foreign Board. It is related that when, being invited about this time to accept a professorship in this college, he visited Williamstown and preached on a Sabbath, Dr. Hopkins took him by the hand and said: "One who can preach like that should not leave the pastorate. Stay where you are."

But his interest in the foreign field did not lead him to neglect work nearer home. He was fully awake to the moral desolations of Chicago and loved to preach to the masses who had no church home. In his patriotism and his broad view of the Kingdom of God there was no antagonism between work in the foreign field and home missionary work in the newer portions of our own land.

While he was ever the edifying preacher to those who were of the household of faith, his honest fidelity and the charming personality which had made him an influential member of the college, now made him a preacher of peculiar power with worldly men. Those who knew him in business matters connected with church work found in him an efficient and broad-minded man of affairs whose courtesy was unfailing.

There were combined in his nature the somewhat diverse qualities that belonged to the beloved disciple. Gentleness and modesty were conspicuous elements in his character, but in certain emergencies he could become a veritable son of thunder. It is related that when an election in Chicago had been carried by most unblushing frauds, and good men, though shamed, stood helpless and hopeless, Dr. Mitchell went at midnight to watch the precinct that there might be no manipulation of the votes which had been cast, and found evidence which led to a new election. By his courage he

had single-handed overthrown an election that had been carried by fraud. It was on this or some similar occasion when, a daily paper having suggested "frightening the minister" out of his efforts at reform, Dr. R. W. Patterson remarked to a friend, "They'll have a good time of it frightening Dr. Mitchell off."

In 1880, Dr. Mitchell was called from Chicago to Cleveland, Ohio, where he became pastor of the First Presbyterian Church. Here his future was destined to copy fair his past. He soon became known as the same earnest preacher, the beloved pastor, and the pronounced advocate of foreign missions. It has already been intimated that while a pastor in Chicago he had been offered the position as Secretary of the Foreign Board. When in 1885 he was again offered the position, he accepted, and for the remaining years of his life gave himself entirely to the cause which he so dearly loved, and to which he was wholly consecrated. In the work his zeal knew no bounds. He probably would have lived longer in a pastorate, but he spared not himself, once saying to a friend, "A man is good for nothing but to be used up." Repeatedly during the term of his secretaryship he had other fields of usefulness opened to him, and he was led to weigh the chances of his being able to bear the numerous burdens of so responsible a position. In vain his friends and associates urged him to seek some diversion and relaxation; once indeed he wrote an earnest letter to a friend saying: "Get me a little pastorate. I shall die here before my time." But almost as soon as the friend began to seek for a pastorate for him, there came a telegram saying: "Stay that move, I must remain here if I die." It could be literally said of him, the zeal of his Father's house ate him up. About three years before his death he visited the mission fields of the East. This was a diversion, but not a rest, for him. The opportunities

for speaking which came to him he could not resist. At Nanking he became blind while preaching from a manuscript, but kept on and finished his discourse extemporaneously. Subsequently, at Bangkok, he again became blind while discussing missionary matters with Dr. McFarland. He kept on talking to his friend until he fell to the floor, speechless, and paralyzed on one side of his face. Such was the courage and indefatigable spirit of the man. He returned to his post from his journey with health greatly impaired, and though on his return, he was given a three months' leave of absence for rest, he never fully recovered his strength. In the spring of 1892 he took another three months for rest, and in the following November he went to Florida, after which his health failed rapidly. The following extract is taken from a highly appreciative article by Rev. Dr. F. F. Ellinwood, published in the *Missionary Review of the World* for 1893, to which article the writer of this sketch is indebted for many facts and thoughts: "Up to the very time of his collapse, in November, he retained all his matchless eloquence in pleading for missions. Perhaps the very grandest effort that he ever put forth was made in a speech of over an hour before the Synod of New York, convened at Albany. Dr. John G. Paton, the hero of the New Hebrides, who happened to be present, spoke of it as the most remarkable missionary address that he had ever heard. It shook the Synod like a tempest; but alas! it shook also the frail body of the speaker. He wrote me afterward from Florida that he had "never been the same man after that night." It was a worthy farewell plea before the Church and the Christian world to remember the nations that have waited so many centuries for the truth.

He died in Saratoga, New York, April 24, 1893.

He received the honorary degree of Doctor of

Divinity from his Alma Mater in 1875. He was trustee of the college from 1882 to 1887.

He was married on October 5, 1859, in New York City, to Miss Harriet Edith Post, daughter of Alfred Charles Post, M.D., and Harriet (Beers) Post, granddaughter of Joel and Elizabeth Post and of Cyrenius Eliot and Margaret (Van Antwept) Beers. Of eight children born to them, six are living: Mrs. Susan Mitchell Ogden, wife of Rollo Ogden, L.H.D. (Williams 1877), Summit, New Jersey; Miss Alice Mitchell, M.D., Woodstock, Landour, India; Miss Harriet Post Mitchell, teacher of domestic science; Arthur Mitchell, Ph.D., Professor of Philosophy, Lawrence, Kansas; Miss Julia Post Mitchell, A.M., teacher of English literature.

CLASS OF 1854

Walter Halsey Clark, the fourth and youngest son of Nathaniel and Hannah (Marsh) Clark, and grandson of Reuben and Mary (Peppers) Clark, and of James and Mary (Halsey) Marsh, was born in Milton-on-the-Hudson, New York, July 2, 1832. Among his ancestors were Samuel Clark, who came from Devonshire, England, via Boston to Wethersfield, Connecticut, in 1636, and Rev. Francis Peppers, who came to New Jersey in 1743, from near Dublin, Ireland. The grandfather, Reuben Clark, was paymaster in the Army of the Revolution, and his brother, Jeremiah, was a prominent legislator in New York. Abraham Clark, an uncle of the grandfather, James Marsh, was one of the signers of the Declaration of Independence. Nathaniel Clark, the father, was a farmer by occupation. He is described as one who lived a quiet, exemplary life, and as having the confidence and love of all. Mr. Clark's ancestors on both sides are spoken of as plain, "common" peo-

ple, but positively religious, and hence thrifty and influential for good.

Walter Halsey Clark fitted for college at the Cornwall Collegiate Institute and entered Williams as a Sophomore in 1851. The class of 1854 was an unusually large one for those days, and numbered among its members several who attained high distinction in life. Among the prominent members of the class were Abbott Eliot Kittredge, William T. R. Marvin, Elbridge Mix, George Washington Northup, and Charles Augustus Stoddard. In college he was a member of the Philotechnian Society, and of the Mills Theological Society. He was a successful student and had the Commencement appointment of an Oration.

After graduation, Clark taught for a time in Cornwall, New York, and in 1856 entered Auburn Theological Seminary, where he remained two years and then took the last year of theological study at Union Theological Seminary, where he also attended medical lectures. He was ordained June 30, 1859, by the Presbytery of North River, New York, and soon received an appointment from the American Board as a missionary to the Gaboon Mission, for which he sailed on the 27th of September of the same year, arriving January 28, 1860. He was at first stationed at Nengenenge and Baraka, two points near the coast of West Africa. While there he wrote for the periodicals of the American Board several interesting letters on "African Customs." The climate in that part of Africa proving too unhealthy for endurance, on January 1, 1861, he joined the Corisco Mission of the Presbyterian Board. In October, 1862, he wrote to the secretary of his class: "I date again from 'Corisco the Beautiful,' as Du Chaillu, the 'gorilla man,' calls it. My home is on a beautiful bluff, overlooking the ocean to the northwest. For five months I have been alone, and the sta-

tion, with seventeen boys of all ages, has been in my care; so you can believe that I am very busy." In July, 1863, he visited the United States, where he remained something over a year, to recruit his health, sailing again for Corisco, in January, 1865. While he was in America, he had charge of printing the Gospel of St. John and the Book of Acts in the Benga (Corisco) language. Three years more of labor in Africa so told upon his health that he returned finally to the United States in 1868. For upwards of a year he continued labor for the Presbyterian Board, in translating and supervising their African publications. Being compelled, by reason of poor health, to abandon the hope of returning to Africa, he went to Nebraska in 1870, where he did faithful pioneer work for several years in serving churches in Ponca, 1870-71; Elk Valley, 1872-74; and Daily Branch, 1874-78. In this last year, finding his health failing, he started a school at Silver Ridge, in the same State. This position he held till 1887, when he became Secretary and Treasurer of Park College, at Parkville, Missouri. This continued to be his residence until his death. He died of senile pneumonia March 21, 1912.

With a modesty which was entirely characteristic of Mr. Clark, he never gave out any sketch of his life and labors, but the record given above, which has been gleaned largely from the Class History, shows that he ever had the spirit of the true missionary, whether his station was on the west coast of Africa, or on the western part of this continent. He had the satisfaction of a long life, and was able to continue in active service till near the end.

A few months before the death of Mr. Clark, Rev. Dr. Charles A. Stoddard, a classmate who knew him well, wrote: "From the start to the present time he has been a self-denying, conscientious, useful man. He

spent ten years in the hardest sort of missionary work in Africa, and then came to work as hard in connection with Park College in Missouri. He has given his life, his time, his labor, physical and mental, and his children to the cause of Christ and Christian missions, and has lived on such meager earnings that he could not raise enough money to come to the fiftieth anniversary of his class. (We did not know that this was the reason until too late or he would have been there). A more transparent, consecrated, unselfish Christian man and minister of the gospel never lived."

At the funeral services, President Lowell M. McAfee, of Park College, after speaking of Mr. Clark as a writer and preacher, and as a warm friend and helper of the students, continued: "But while I think of Mr. Clark as the students' friend, I like to claim Mr. Clark as my friend. My association with him was not very intimate in the early years, but with each succeeding year my association became more and more intimate. I have gone to him in times of trouble; I have gone to him in times of joy. I have always found him the same. I have found him always ready to listen, to help in any way that he could. Never, in my experience, did Mr. Clark divulge a confidence."

On the same occasion, Rev. A. D. Wolfe, Ph.D., said: "It would be absurd to speak of 'Father Clark' as a great man in the ordinary sense of the word. He occupied a quiet place. He was a most unpretentious man. But as I look back at the twenty-five years it has been my privilege to be associated with him, I feel I lived in the presence of a great soul. . . .

"When I came here as a lad, he gave me the word of welcome; came to see me, and helped me to get over those first few days of homesickness; and that is what he has done for many teachers and students since the day he came to Park College. He visited the sick. In

the early days, before the hospital came into being, Mr. Clark went to the dormitories and to our homes in the village with medicine and cheering word. He has been the helpful one, the one who gave service so quietly, so warm-heartedly, to all of us. He has been most deeply interested in the spiritual life of Park College, and in the teaching life of those who make up Park College. There has been no good work that he has not given his warm encouragement and help. And he has not grown narrow and crabbed with age. His outlook upon the world, as Christ gave us to do, was always bright and cheery. He has never been afraid of scientific progress. He was always open-hearted to truth and worth and to all the truth might bring. And so I am glad to bring this brief and inadequate tribute of love."

Mr. Clark married at Corisco, January 1, 1861, Miss Maria Mitchell Jackson of Xenia, Ohio, daughter of David and Anna (Mitchell) Jackson, and a descendant of David Mitchell, who was born in 1777 in Scotland or Ireland, and coming to this country, settled in Pennsylvania. This bit of history quite clearly indicates a Scotch-Irish ancestry. Mrs. Clark is still living, and resides with a son at Lyons, Nebraska.

Of their six children five are still living: Rev. Walter Jackson Clark, a graduate of Park College, in the class of 1888, and of Union Theological Seminary in 1891, a missionary in Lahore, India; William Robinson Clark, M.D., Parkville, Missouri; Caroline Roe Clark, formerly a missionary in Firozpur, India; Rev. James Griggs Clark, pastor of a Presbyterian church at Lyons, Nebraska; and Rev. Edgar David Clark, pastor of a Presbyterian church at Lexington, Nebraska.

Besides the translation of portions of the New Testament, and the writings already referred to, Mr. Clark translated some hymns into Benga (the Corsico lan-

guage), and in 1910 published a "History of Platte Presbytery."

CLASS OF 1855

David Coit Scudder was born in Boston, Massachusetts, October 27, 1835. He was the seventh child of Charles, and the eldest of the children of Charles and Sarah Lathrop (Coit) Scudder, grandson of David and Desire (Gage) Scudder, and a descendant of John Scudder, who emigrated from London, England, in 1635, settling in Charlestown, Massachusetts, and in 1640 at Barnstable, Massachusetts. On his mother's side, through the Manwarings and Saltonstalls, his lineage is traced to Governor Winthrop. Thus the father and mother were Puritan in origin and, in the conduct of the household, they preserved the best principles of Puritan life. When there occurred the separation of the Congregational Church into two sects, the father became a firm supporter of the Orthodox belief and was a prominent member of the Orthodox connection and a deacon in Union Church (Essex Street). While the home was a Puritan home, where the Assembly's Shorter Catechism was learned and the Sabbath strictly observed, yet it was a home where abundant, rational enjoyment prevailed. Not a little of the brightening of the home life was due to the personal presence of the father, who was described as the sunniest-minded of men as he was physically the heartiest. A happy circumstance in the home life of David Scudder was the distinction of his father. Charles Scudder had been a hardware and commission merchant in Boston for fifty years, so that when he retired he was widely known, and his reputation for honor, integrity, and sound judgment was of the highest kind. That the home was one where high intellectual ideals prevailed is evidenced by the fact that three

brothers besides David received a college education. These were Evarts (Williams 1854), who became a clergyman; Samuel Hubbard (Williams 1857), the scientist; and Horace Elisha (Williams 1858), the author. To the training and environment of the home must be added the influence of the Sunday-school and grammar school. Such a home was naturally open to persons whom it was worth while to know; and especially were missionaries welcome guests. One of the most noticeable of these was Rev. John Scudder, missionary to India, who, though only distantly related by blood, became strongly attached to the family by the band of a common object. That these visits had not a little to do with forming the life purposes of one member of the household may be inferred from a paper prepared by David Scudder in which he enumerates as the causes of his missionary purpose, first, the influence of Mrs. Lothrop, the school-teacher, second, his mother's wishes, and third, "Dr. John Scudder's personal interest and influence over me."

A not unimportant event in the life of David Scudder was the removal of the family, when he was eleven years of age, to a place which was then on the country side of the city of Roxbury, three miles from Boston. Here the restless activity of the boy, which had suffered some restraint in the city, found wide field for exercise. Here, too, his taste for farm life, for which he had a strong inclination, could be indulged, while he raised vegetables and kept hens and pigs, besides a large collection of pets. The occupations and sports of country life were good for a boy who was described as "half-intoxicated with life, wilful in his love of freedom, and impatient of all restraint." But when in his biography, we find this characterization of the lad and read further that "he was a troublesome boy, heady and determined," "a hard boy to manage," we are to bear

in mind that deep down in his nature were strong love and gentleness, and that he ever obeyed fearlessly "an educated instinct of pure-toned morality."

He was fitted for college in the Boston Latin School, whither he was sent soon after the removal to Roxbury, and where he spent four years. Here, under Mr. Charles Short, who was then master of the school, David secured an unusually good preparation in the classics. The summer before entering college was spent on the farm of a relative in Wethersfield, Connecticut, and had he followed his natural inclination, he would have been a farmer. By the requirement of his father that he should take a year or two of college life before definitely deciding upon his life work, he entered college as a Freshman in 1851, being one of the youngest members of his class. His love of nature and outdoor life found full satisfaction in the region around Williamstown. With boyish enthusiasm he tramped through Flora's Glen, or up Stone Hill, or, on holidays, up Greylock or some other mountain, "letting off steam" by chanting or singing. He even set traps in the woods for rabbits and squirrels and by reason of his enthusiasm became a valued member of the Lyceum of Natural History. While he was in the full tide of this hearty enjoyment there occurred an event which revealed the fine material of his nature. When there came to him the news that his father had suffered serious reverses and that greater economy had to be practiced at home, David wrote home for permission to leave college that he might become a laborer on some farm and thus relieve the father of some expense. In the meantime he surrendered his room in town, taking a cheaper one at the top of West College, and secured the position of janitor to a recitation room.

Of his college years a few reminiscences are given by his classmate, Rev. William W. Adams, D.D., who

prepared for the Class History a biographical sketch of Mr. Scudder. "When 'Dave' entered college," says Dr. Adams, "he was nearly sixteen years of age, but not more mature than some boys of twelve. He came from a suburban home, but was as unsophisticated as any boy could be who had been brought up on a farm. Home life had been simple, natural, earnestly Christian, according to the primitive spirit of New England; and 'Dave' himself had remarkable simplicity of nature. His tastes were rural and boyish, the developing forces healthfully slow in action. All who knew him during Freshman year will remember his boyish appearance, his white hair, his roundabout, uncovered by overcoat in the coldest of weather, his habit of running through the streets, his passion for trapping rabbits on Stone Hill, his odd humors and explosive laughter." In a letter of recent date, Dr. Adams gives the following words of reminiscence: "Scudder was my very intimate friend,—a spontaneous, transparent boy in early college days, very impulsive in sunny, kindly, diverse ways,—fond of nature, earnest in untrained aspiration, very conscientious and faithful in a religious life which began in my room."

Although, from early years, along with a boyish inclination for a farmer's life, he had seen that he had been set apart for a missionary's life, it was not till his return from a long winter vacation that he decided the question of personal religious duty. With him the question of becoming a Christian and that of becoming a missionary were inseparably connected. Henceforth the missionary idea became with him a ruling purpose. This period of his conversion was, in most respects, the most important epoch of his life: it not only gave him the controlling idea of a life purpose, but it gave a great impulse to his intellectual faculties. Simultaneously with his conversion there began a revival of religion in

the college, and he became an active worker among his fellow students. His missionary purpose, too, remained unshaken. He became a zealous and enthusiastic member of the Mills Theological Society, not only faithfully performing his allotted duties but entering into correspondence with individual missionaries all over the world. He wrote letters and took long journeys in the hope of finding some good likeness of Samuel J. Mills, from whom the Society took its name. Though unsuccessful, and singularly forgetful of good or honor for himself, in recognition of his efforts, he was elected president of the Society.

His zeal for missions showed itself in other ways also than in the Mills Society. He used his influence to persuade others to become missionaries, and by outside readings began to prepare himself more carefully for the work he had undertaken. In his missionary studies he had the advice of Rev. H. R. Hoisington (Williams 1828), who had been at the head of the Batticotta school in Ceylon, and who was at this time pastor of the Congregational Church in Williamstown. It was by the suggestion of Mr. Hoisington, who was an admirable Tamil scholar, that David took up the study of that language.

In the meantime he was working faithfully in the studies of the curriculum, excelling especially in the classics, and each succeeding year of his college course bore witness to the development of his intellectual power. He devoted more time to thinking and writing, and papers by him, on "Language" and "One Primeval Language," appeared in the *Williams Quarterly*. He was one of the speakers at Commencement, the subject of his address being "Our Country, the Moulding Agent of the World."

The year after graduation he spent at Andover Theological Seminary. Here he had the same oppor-

tunities for outdoor life which he had enjoyed at Williamstown, and which he still needed to carry off his exuberance. Here there were more opportunities for social life in the regular gatherings at the professors' houses, which he felt bound to attend that he might overcome his constitutional aversion to society. He took hold of the regular studies of the course energetically, and showed great industry in private reading, especially of books in general literature. He found special delight in the association with students who were to become foreign missionaries. Soon after entering the seminary, he had been asked to join a society of "Christian Brethren," a society which had been founded by Mills, in Williamstown, and had been removed to Andover. The membership was limited exclusively to those who had devoted themselves to the foreign missionary work. The effect of this association upon him was most generous, contributing, as it did, to his growth, and imparting new zest in his studies.

During 1856-1857, which his biographer calls "A Year of Experiment," his seminary course was intermitted. That he might obtain a facility of converse with the world, and obtain a better knowledge of men and of himself, he accepted an opportunity to become a Bible colporteur for two months in the neighborhood of Orange, New Jersey. After the completion of this work, the remainder of the year he spent at his father's house, extending his studies more widely and engaging in various forms of religious work in the city.

Returning to Andover in September, 1857, he resumed his studies where he had left off a year before. Outside the studies of the curriculum, he read widely in Hindu philosophy, and continued his study of the Tamil, in connection with which he pursued some investigations into comparative philology. He infused new life into the Society of Inquiry, increased the mem-

bership of the "Brethren" and, to create a general interest in missions, he with three of his classmates wrote a series of papers in the *New York Independent.*

Not realizing his expectation to sail for India in the autumn after graduating from Andover, he spent two years at the home of his father, busy with his studies and writing articles for publication. Among other studies pursued during this period may be mentioned Tamil grammar, South Indian comparative grammar, Sanskrit, ancient Hindu history, British Indian history. He published in the *Boston Recorder* twelve papers on Ancient Indian Literature, and in the *Bibliotheca Sacra* an essay on the "Aborigines of India," and also in the same periodical in two parts, an essay under the title of "A Sketch of Hindu Philosophy."

The last months of this period spent at home were unusually busy months. He engaged in manifold forms of unceasing activity. Along with his writing and his studies, he often preached, took a partial course in medicine, held neighborhood meetings, and talked often to children, in which occupation he took great delight and met with remarkable success.

He was ordained as a missionary February 25, 1861, his pastor, Rev. Dr. Nehemiah Adams, preaching the sermon. On March 11 Mr. Scudder and wife, Rev. Edward Webb and Mrs. Webb with two children, returning to the Madura Mission; Rev. John Scudder and wife, on their return to the Arcot Mission, and a few others, sailed from Boston for Madras, which they reached after a voyage of 107 days.

After spending a few days in Madras, Mr. and Mrs. Scudder started for Madura, Mr. Webb and family accompanying them as far as Dindigul, the station formerly occupied by them. Here Mr. Scudder and wife remained about a fortnight, and were welcomed by Mr. Washburn, a college classmate of Mr. Scud-

der. In August they reached Madura, where they were most cordially welcomed by the mission circle there and where they remained for seven months, being occupied with immediate preparation for a separate station. The new station, to which they removed in February, 1862, was Periakulam, one of the most populous and influential villages of the Madura district. The village had a church, which had a native pastor and a congregation of more than one hundred, though at that time sadly divided by a protracted litigation between the two deacons. In one of his first letters from his new station, he gives a full description of the scenery around the village which lies in the valley of Vaigai River, not far from the Pulney Hills, which rise to a height of over 8000 feet. The missionary district, which came under Mr. Scudder's care, was about twelve miles in diameter and included many villages. The nature of his field required him to make many tours. A passage from one of his journal letters tells of his having visited twenty-five villages and preached to 2500 people in the tour of a week.

One of the interesting features of his work was the series of letters which, according to agreement, he wrote to such schools in America as should contribute to the support of native schools in the Madura Mission. Along with the letter writing, preaching, touring, teaching, he was ever the assiduous student. Not only did he devote much time to acquiring facility in the use of the native language, but he was a close student in subjects of philology, Hindu philosophy, and Indian antiquity. While spending a summer in the Pulney Hills, he made a special investigation among the cromlechs, and other ancient remains which were found in great abundance in the neighborhood of his station. After he decided to become a missionary he had spent nine years in making preparation for his dis-

tinctive work, and with his habits of systematic study and broad culture already secured, had he been spared many years of service, not only would he have accomplished much in the particular line of mission work, but would, undoubtedly, have made important contributions to the sciences of philology and archæology. But he made all his culture and study subservient and contributory to his special work as a missionary. In this work he was becoming more and more engrossed. This earnestness may be inferred from the following extract from a letter written to his mother a few months before his death: "I have plenty of work to do and it is growing fast upon me. My young head is full of all sorts of projects for touring and laboring here, some crude enough, and all tumbling helter-skelter over each other in my brain. . . . The care of all the churches weighs upon me. How can I get more than fifty persons out of a church of 150 to come to meeting on Sunday? How can I get the people to give contributions regularly? How can I get more than ten boys from this church to attend school? How can I start an evening school? How can I, with a force of four catechists, preach the gospel effectually to a thousand villages? Such questions and many more are in my mind the whole time. . . . But in spite of all, or perhaps more truly on account of all this, I am happy and becoming more and more interested in the work. If one only goes to work the right way here, he will certainly see the fruits soon."

But these fruits he was not permitted to see. While this young missionary, with his enthusiasm and enterprise, was planning for a reformation, and was exciting expectations of uncommon usefulness, he was suddenly called away on November 19, 1862, before the expiration of his first year, at the age of 27. He had been to Andipatti to see a sick person and to secure

for his annual report details respecting the state of the schools and congregation. On his returning, he found the Vaigai River, which he was obliged to cross, greatly swollen by recent rains. The river was rising, and delay might be greatly prolonged. Being a good swimmer and having previously swam the river at this point, he did not hesitate now. But when he was about half-way across, a new river, as it were, caused by the giving way of a tank above, was seen by the by-standers to come like a wall and overwhelm him. This was on Wednesday. On the following Sabbath his body was found at Sholavandan, a village thirty miles below, and thirteen miles above Madura. Mr. Scudder was buried at the Sanitarium on the Pulney Hills, in a spot which overlooks the field of his labors.

The memorial stone placed over the grave bears upon one side the inscription:—

DAVID COIT SCUDDER.

"HE LEADETH ME BESIDE THE STILL WATERS."

On the other side are given the dates of birth, landing at Madras, and death.

Rev. Mr. Kendall of the Madura station wrote of him: "He had endeared himself to us all. He was most genial in his intercourse with his associates, most diligent in his application to study, and most earnest and zealous in his efforts to promote the cause of Christ at his station. We were looking to him as a strong man, upon whom we could rely to bear the heat and burden of the day. But in a moment he is snatched away, and we mourn our loss, the loss to the cause so near our hearts, and the loss to our dear sister, whose bereavement cannot be told."

The importance of a life like this is not to be estimated by the short period of sixteen months actually spent in the foreign field, but rather this together with the nine years of preparation in college, seminary, and

post-graduate study and work in this country. As in the case of Samuel J. Mills, it may not be incorrect to say that Mr. Scudder's most important service for the cause of missions was rendered in this country before he set foot on foreign soil. To the value of his influence in the seminary the senior professor gave weighty testimony when on receiving intelligence of the death of Mr. Scudder, he met his class in the lecture-room and spent the hour in rendering tribute to the student who had left upon the seminary the stamp of his personal power and influence. "You could trace his course through this seminary," said he, "as a river through a meadow, by the greenness of its banks. If he had died immediately upon leaving us, he would have done a life's work."

Mr. Scudder married February 27, 1861, Miss Harriet L. Dutton, daughter of George D. Dutton, Esq., of Boston, who was associated with Mr. Scudder's father as deacon in Union Church. Of this marriage one child, a daughter, Miss Vida Dutton Scudder, was born December, 1861. Miss Scudder was graduated at Smith College in 1884, and pursued graduate study at Oxford and Paris. She received the degree of A. M. from Smith in 1889. Besides being an author and editor, she is Professor of English in Wellesley College.

In 1864 a very complete life of Mr. Scudder was published by his brother, Horace E. Scudder. The volume contains many of the letters and extracts from the journal of the missionary. The present sketch has been compiled, very largely, from this biography. Besides the letters here mentioned as published by his brother, and the papers previously mentioned as published in the *Boston Recorder* and *Bibliotheca Sacra,* Mr. Scudder published a package of children's tracts, called "Stories about the Heathen."

GEORGE THOMAS WASHBURN, son of Captain Miles Washburn and Emily (Hatch) Washburn, and grandson of Jacob and Phebe (Northrup) Washburn, and of Dan Hatch and Lucy (Jones) Hatch, was born in Lenox, Massachusetts, September 5, 1832. The family of Washburn is one of distinction both in America and England, and its well-authenticated lineage is also a long one. The American Washburns are for the most part descended, through eight generations of Knights and Esquires, from Sir Roger de Wasseborne, Kt., Lord of Wasseborne and Stanford, County Worcester, 1239-1299. The first emigrant of the family to this country was John Washburn, who had been church warden of Benquith parish, and who with his wife, Margery Moore, and two sons, John and Philip, emigrated to the Plymouth colony in the earlier part of the seventeenth century. He settled first in Duxbury, Massachusetts, and later, with Miles Standish and others, bought a tract of land of the Indians in Bridgewater, where the family gathered about 1665. Dan Hatch, the maternal grandfather of the subject of this sketch, was descended from Thomas and Grace Hatch, who emigrated from Kent County, England, to Massachusetts Bay, about 1630. Lucy (Jones) Hatch, wife of Dan Hatch, was a descendant of William Jones, who emigrated from London, 1660, and became Assistant and Deputy Governor of the New Haven Colony, and Assistant of the United Colony. Among the ancestors who were especially distinguished, may be mentioned two great-grandfathers, Samuel Northrup and Thomas Gates, and two grandfathers, Elijah Northrup and Dan Hatch, who were all privates or petty officers in the Revolutionary War. Dan Hatch was in the battle of Long Island, was captured in the retreat from New York and suffered a long imprisonment in the Old Sugar House; John Washburn, son of the emigrant, was

a soldier in the first Indian War, while John, the father of the emigrant, was appointed by King James in 1605, Burgess of Evesham, when he granted that town a charter. The Washburns in England have held an abundance of offices both in church and state, while in America they have been the best sort of citizens, many of them being governors, judges, state senators, and national representatives, while some have represented the country abroad. More than 325 were enrolled in the Revolutionary Army.

Captain Miles Washburn, the father of George T., was a farmer, business man, and bank director. It has been said of him that he was possessed of all the New England virtues and few of the New Englander's defects. He was a devoutly religious man and a generous supporter of religion. Before the day of the Washingtonians he was a temperance reformer, and was always such a lover of peace and concord that, in a long and varied business career, he never sued another at law and never was sued.

George Thomas Washburn fitted for college in Lenox Academy and entered Williams College in 1851. The class to which he belonged was one of rather unusual distinction. In reporting the fiftieth anniversary of this class, the secretary, with proper pride, wrote as follows: "Since graduation we have preserved our acquaintance, strengthened our associations, intensified our class spirit and have become justly proud of the class because of what its members have accomplished. It ranks with celebrated American college classes, with those of 1825 at Bowdoin, 1846 at Harvard and 1837 and 1853 at Yale." In speaking of the individual members of the class, the secretary adds: "Three (Scudder, Washburn, and Woodin), went as missionaries to the far East, one (Scudder) meeting sudden death just as, with rapt ardor, he had entered his field; another

(Woodin) was assiduous in translating the Bible into various Chinese dialects, benign in the evangelizing of a heathen community; and yet another (Washburn) has wrought mightily in founding and maintaining the Christian college in the heart of India." But besides sending three missionaries into the foreign field, the class gave two professors and two trustees to the Alma Mater. Among other distinguished names on the class roll were Charles Elliott Fitch, John James Ingalls, Edward Payson Ingersoll, William Parker Prentice.

In college, Washburn was a faithful, successful student, and a Christian man who always exerted a wholesome influence. He was a member of the Mills Theological Society. He was one of the speakers at Commencement, the subject of his oration being, "American Literature—Its Characteristics and their Causes."

After graduation, he studied theology at Andover Seminary, where he was graduated in 1858. He also studied medicine for a time in New York City. In the year 1858-59 he was pastor of a church in East Guilford, Vermont. He was ordained in Lenox, Massachusetts, March 24, 1859. Under appointment of the American Board, he sailed from Boston on January 2, 1860, for Madras, to join the Madura Mission, arriving at Madras April 12, 100 days from Boston. He was at first stationed at Battalagundu, where he remained eight years. In 1869 he was transferred by the mission to Pasumalai, where were spent thirty of the forty years of his missionary life, and where was performed his great life work which was largely educational. For thirty years he stood at the head of the higher education in the Madura Mission. He organized, superintended and provided the plant for the higher education, the plant including a High School, Teachers' Training Institute, a College, which was affiliated with the Uni-

versity of Madras, and a Theological School. For the first five years after going to Pasumalai, Dr. Washburn had charge of the Theological School. For the next twenty-five years he was at the head of the College and Training Institution, and until 1892 was also responsible for the Theological School. The Institute has over thirty professors and instructors and has already trained over 2000 young men. In all departments of these various schools there was always maintained, under Dr. Washburn, a high standard of scholarship. Besides these services rendered to education, Dr. Washburn established a bi-lingual press and newspaper, and for seventeen years carried on, with his wife, a famine orphanage. Failing health led him to retire from his work at the end of March, 1900. It is not too much to say that Dr. Washburn impressed himself upon the minds of the whole Hindu race.

During the forty years of service in India, Dr. and Mrs. Washburn occasionally visited the United States, for needed recreation and recovery of health. Two such occasions were the periods 1872-74 and 1896-97. The letter which he wrote on his return from the last-mentioned visit reveals somewhat of the extent of his influence and the strength of the affection his pupils had for him. "On landing at Madras," he writes, "we were met by old students of the school employed in Madras; and all along the 350 miles of country between Madras and Madura, teeming with population, there is not a mission which has not in its service men educated by us in considerable numbers, and occupying places of high responsibility. The larger part are men of our Madura Mission. Besides the Hindus educated in our institution, not far from 100 Christian men of some college grade have gone out since 1881, the year of our affiliation with the Madras University, to find work for themselves. And it is a most interesting fact that

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nearly every one of them has gone, not into government work nor into secular work, but into mission work."

Here may be given, appropriately, an extract from a communication prepared by Principal W. M. Zumbro, of Pasumalai College, on the occasion of the departure of Dr. and Mrs. Washburn. "By the final return to America of Dr. and Mrs. Washburn, the Pasumalai College and Training Institution lost from its active staff those who had been its guiding and inspiring geniuses for over thirty years. It could not but have been a source of gratitude to these faithful servants of Christ to see before they left the mission an institution so well provided with teachers, with buildings and with general equipment as this is. It could hardly have been less gratifying to have received the numerous expressions of heartfelt gratitude and appreciation which came to them from every quarter before their departure. Orphans who had been saved from starvation during the dreadful famine of 1877-78, Hindus who had had the privilege of sharing in the instruction and association at Pasumalai, Christians who had been helped by them, helped in material ways in times of need, helped to a higher life by words of counsel and direction and by the example of a consecrated life, teachers who had had the privilege of being associated with them in the school life and work, all joined in expressions of thanksgiving for their long life and service in India, and of sorrow as they remembered that they should see their faces no more."

Dr. Washburn received the degree of Doctor of Divinity from his Alma Mater in 1889. In 1897 he was made a Fellow of the University of Madras, and, for a time, served on its Faculty of Arts. He is one of the revisers of the British and Foreign Bible Society, Madras, a member of the Madras Religious Tract and

Book Society, and member of the American Oriental Society.

Mr. Washburn was married September 1, 1859, to Miss Eliza Ellen Case, daughter of Ira and Mary (Smith) Case, of Gloversville, New York. Mrs. Washburn was descended from ancestors who came from England to Dorchester, Massachusetts, about 1630. She died July 23, 1914. The children are two sons: Edwin Case Washburn of Hartford, Connecticut, and David Scudder Washburn of Meriden, Connecticut.

Dr. Washburn has his home with the younger son.

Besides his many interesting letters and reports which were published in the *Missionary Herald,* Dr. Washburn compiled and edited three books of "Tamil Lyrics." He was also joint editor with Mrs. Washburn, for twenty-five years, of a bi-lingual newspaper in Madura.

Simeon Foster Woodin, son of George C. and Phebe (Foster) Woodin, and grandson of Daniel and Thankful (Graves) Woodin, and of Parla and Phebe (Wells) Foster, was born at Green River, in the town of Hillsdale, Columbia County, New York, May 11, 1833. The family is descended from Timothy Woodin, who emigrated from the Isle of Wight, it is believed, and settled in New England. The father of Simeon F. Woodin was a farmer. The son obtained his preparatory education at the academies of Austerlitz, Spencertown, and North Granville, New York, and at the academy of Great Barrington, Massachusetts. He entered college in 1851. In college he was very conscientious and faithful religiously, and exceedingly assiduous as a student. At the Junior Exhibition he was assigned the Latin Oration and at Commencement he received the appointment of Salutatorian, and deliv-

ered the Classical Oration, his subject being "Knowledge of Human Nature displayed in the Classics." He received the degree of Master of Arts in course.

After graduation he taught, for a year, in the Spencertown Academy, and entered Union Theological Seminary, from which he was graduated in 1859. While he was in the seminary, he preached three months (in 1857) in Bozrah, Connecticut, and three months (in 1858) in Coleraine, Massachusetts. He was licensed to preach by the Fourth Presbytery of New York, April 11, 1859, and was ordained by the same Presbytery June 19, of the same year, in the Central Presbyterian Church, New York City. On September 27, he sailed from New York, under appointment of the American Board, for Foochow, China, arriving there February 6, 1860. For nearly thirty-five years he labored in and about Foochow with untiring fidelity. His various communications published in the *Missionary Herald* give some idea of the variety and success of his labors. He devoted much time to various educational departments, he labored in the preparation of books and tracts, and served on committees for translating and revising the Scriptures in the colloquial. In addition to all these services, and in connection with them, he did extensive evangelistic work in preaching and itinerating, in which he labored with fidelity and at all seasons. Among these services may be mentioned the tour of 100 miles which he made every year up the Inghok River over a field which is now superintended by a missionary who is supported by the church of a classmate of Mr. Woodin. His letters, now and then, contain records of opposition to the work of the missionaries, and occasionally speak of vandalism, but the keynote of his communications is sounded in the expressed determination of ever pushing forward. The records of the year 1876, after sixteen years of such faithful labor, contain the

joyous account of the ordination of the first two native pastors and of the issuing by the Government of a proclamation guaranteeing protection to the missionaries.

In a letter written about a year before his death to the class secretary on the fortieth anniversary of graduation, Mr. Woodin gives the following brief sketch of the later years of his missionary life:

"I have spent the last fifteen years in Foochow, China, with the exception of a furlough of a year and a half in '83-84. My work has been on nearly the same lines as during the previous twenty years, as partly related in the class book. I had translated into the Foochow Chinese language most of the historical books of the Old Testament, including the books of Ruth, Samuel, Kings, and Chronicles, also the last books of the Old Testament and half of the Psalms. Since then I have assisted in revising the same version of a large part of the Old Testament, and of a portion of the New. I have also translated a first book of Christian instruction for inquirers, have had charge of six school teachers, eight Chinese preachers, and ten regular preaching places. For the last five years I have also taught classes of students preparing for the ministry, and have been treasurer of missions for the past nine years. Ill health brought me to America in May, '95, for a year's recuperation after a ten-years' absence. The Chinese and Japan War had just closed when I left China. . . . We plan to return to the work in China next year. Missionary work in China was not harmed—probably was much benefited by the war. Protestant missionaries or Chinese preachers are now proclaiming Christ in a thousand cities and villages in seventeen of the nineteen Provinces and there are nearly 50,000 adult converts."

Mr. Woodin died of malarial fever at the home of his son at Amenia, New York, June 28, 1896. He was

buried at Amenia, the son conducting the funeral services.

The secretary of the class wrote of him: "Woodin is remembered as one of our most thoughtful, studious and conscientious men, rather diffident and reserved in manner, but kindly and courteous. His rank as a scholar was very high. His work in translating the Bible into the Foochow dialect and in constant missionary service in China was a great and beneficent one. He was among the most useful and esteemed servants of the American Board of Foreign Missions." With this judgment of a classmate corresponds the estimate of his fellow workers in the field of missions. The thoroughness which characterized him as a student in college characterized his work as a missionary. The diffidence and reserve of manner of the student days remained with him in maturer years. His life was characterized by great simplicity and directness of purpose. If, at times, there was an apparent hesitation as to right methods, it should be attributed to an honest effort to probe a subject to the bottom. His keenness of perception of motives and character in the native mind gave him great advantage among such a people as the Chinese. The assiduousness with which he had pursued his college studies found its counterpart in the persistency with which he wrought in the missionary life. Along with this unyielding persistency and underlying it was an unwavering faith, even in the darkest hours, it being often said by him that "no work wrought for Christ could be in vain or unaccepted." Hence he was characterized as a plodder in one of the best senses. Under a very easy and quiet manner there lay hid a latent force, while a quaint originality in his expressions gave much point and a peculiar strength to his conversation and public addresses. One of his associates, Rev. Dr. C. C. Baldwin, from whose appreciation of Mr.

Woodin many of the above traits are taken, writes of him in the *Missionary Herald:* "This dear brother will be sadly missed from the work, for his place cannot be easily filled at once. He seemed full of love to Christ and his cause. His varied graces have left their impress both on Christian and heathen, for his influence has been widely felt. His spirit of benevolence and helpfulness has always been in lively exercise, and has endeared him to many in their time of need. His public addresses made their mark on many minds, rising not rarely to heights of eloquence which invited the attention alike of missionaries and natives, and bringing directly to view the truth impressed and the glowing love of the speaker."

Mr. Woodin married at Concord, New Hampshire, August 10, 1859, Sarah Lee Utley, daughter of Rev. Samuel and Mary Jane (Eastman) Utley and granddaughter of Samuel and Sally (Knowlton) Utley and of Robert and Sarah (Lee) Eastman, and a descendant of Captain Ebenezer Eastman. She survives him, with two sons and three daughters. Of the seven children born to them the living are: Edwin B. Woodin, who was graduated from Amherst College in 1885, and is a shoe merchant; Herbert P. Woodin, Amherst 1888, and Yale Divinity School 1893, who is now pastor of the High Street Congregational Church, Auburn, Maine; Mary E. Woodin, a teacher in the Western College for Women at Oxford, Ohio; Gertrude Lee Woodin, in the Bureau of Education, Washington, D. C.; Mrs. Grace Van Allen, Carthage, New York. The daughters are all graduates of Wellesley College.

Ray Palmer Woodin, who was graduated here in 1898, is a nephew.

Besides various letters published in the *Missionary Herald,* Mr. Woodin published portions of the Bible and other translations in the Foochow colloquial,

among which may be mentioned "The Christian Daily Spiritual Food," and "Western Arithmetic for Beginners." Some months before his death he wrote at Amenia for the *Missionary Herald* an article entitled "The Vegetarian Sect and recent War Scare in China."

CLASS OF 1857

Lysander Tower Burbank was born in Fitzwilliam, New Hampshire, November 24, 1828. His father was John Burbank, son of John and Elizabeth (Woodbury) Burbank; and his mother Hannah, daughter of David and Lydia (Burbank) Lyon. On his mother's side he was descended from William Lyon, who sailed from London, England, September 11, 1635, and settled in Roxbury, Massachusetts. The Lyon family has been distinguished for patriotism, bravery, and piety. A large number of this family and name were in the War of the Revolution, among them being David Lyon, grandfather of the subject of this sketch. John Burbank, the father, was a farmer by occupation, and is spoken of as a good business man, an earnest Christian, and a man of great benevolence.

Lysander Tower Burbank had to contend with adverse circumstances in obtaining his preparation for college, teaching school and working on the farm in order to defray his expenses. He studied in different academies for a time, beginning the study of Latin in Brattleboro, Vermont, and completing his preparatory studies at Kimball Union Academy, Meriden, New Hampshire. He entered Williams as a Freshman in 1853, when he was twenty-five years of age. Among his classmates were Henry Mills Alden, Simeon Howard Calhoun, Edward Swift Isham, and Samuel Hubbard Scudder. Burbank is remembered by classmates as thoroughly upright, earnestly independent, and of

an inquiring mind. He seems to have been particularly interested in the subject of political economy and to have enjoyed discussing with the professor Free Trade and kindred topics. He was a member of the Philotechnian Society and of the Mills Theological Society.

After graduation from college he entered Union Theological Seminary, where he took a high rank as a scholar and where he was graduated in 1860. In May of the same year he was ordained in his home church at Fitzwilliam, New Hampshire. On the 3d of July following, he, with his wife, sailed on the barque *Smyrniote* for Smyrna, as a missionary of the American Board, reaching Smyrna after a voyage of fifty-two days. This is said to have been the last party of missionaries that was sent out on a sailing vessel. From Smyrna, Mr. and Mrs. Burbank proceeded by steamer to Constantinople, and thence to Trebizond and thence by pack saddles, through Erzroom to Bitlis, a city of Kurdistan, about 325 miles southeast of Trebizond. He reached Bitlis October 13. This was the center of Mr. Burbank's missionary operations for ten years, during which time he was busy in organizing schools, establishing churches, and in other ways taking his part in furthering the wonderful reformation which was going forward in Turkey during that interesting period.

By his tours he made thorough explorations of the regions lying within convenient reach of his station and made interesting observations on the condition and needs of the people whom he saw. In the autumn of 1861 he made a tour over the country north and west of Lake Van, through the extensive and fertile plain called Boolanuk, and from thence to Khanoos, Erzroom, and the city of Van. The following extract is from his letter describing the Boolanuk district: "This district is separated from Lake Van by a low, narrow

range of hills, which rises at its southern extremity into a high mountain peak, called Lipan. On the north are visible the high mountains of Erzroom; on the northeast, the snowy peaks of Ararat. Through it runs the east branch of the Euphrates, passing through a gap in the mountains into Moosh plain. This is an exceedingly interesting region for the naturalist and historian, but its geology and history must not divert our attention from its present inhabitants and their religious wants. It is about fifteen hours from Bitlis—or fifty miles; a day's ride in length, and half that in breadth; and is by far the most fertile plain in this part of Turkey, Moosh not excepted. It sustains a large population. The villages are large and near each other. There are twenty Armenian villages in the plain, each having from fifty to three hundred houses, giving an average of ninety to each, and a total Armenian population of 12,000. To this must be added the Armenians on the north and west shores of the lake, about 4000 in number, beside the large number of Turks and Kurds. Thus we see how thickly populated the country is." In many places, Mr. Burbank found the people ready, and even desirous, for a missionary. He recognized the importance of the location of Van and repeatedly called the attention of the Board to the desirableness of establishing a station there. It was probably owing not a little to these representations that the Board decided to open a station there in 1871, Dr. George C. Raynolds (Williams 1861) being one of those sent to begin the work.

In 1870 Mr. Burbank returned to this country and became pastor for ten years (1870-80) of the First Congregational Church of Herndon, Virginia; pastor for a time of Presbyterian churches in Burr Oak and Georgetown, Nebraska; and stated supply at Gandy, Dorp Valley, and Garfield, Nebraska. From 1893

till 1896 he was without charge in Denver, Colorado; and 1896-97 he was pastor *emeritus* in Byers, Colorado. In 1897-99 he was pastor of an Armenian Presbyterian church in Fresno, California, which he himself had organized; and for a time did evangelistic work in Salem, Oregon. In Georgetown he did duty both as missionary and physician. He also did religious work in San Francisco.

Mr. Burbank spent the last years of his life at the home of a daughter in Hanford, California, where he died May 12, 1912, 83 years of age. Mrs. Burbank and five children survive him.

He married May 16, 1860, in New York, Miss Sarah Susanna Van Vleck, daughter of Abram and Catharine Van Vleck, and granddaughter of Truman and Susanna Bartholomew of New York.

There were born to them eight children, of whom the five living are Frank Van Vleck Burbank, a merchant in Red Cliff, Colorado; Mrs. Mary Susannah Montgomery, Alliance, Nebraska; Mrs. Hannah Katherine Pressey, Tuckerville, Nebraska; Abraham Julian Burbank, a chiropodist, Roseville, California; Mrs. Agnes J. Eca da Silva, Hanford, California. Mr. da Silva is a Bachelor of Music from the Conservatory of Milan, Italy.

Besides the degrees received in course from his college and theological seminary, Dr. Burbank held the degree of Doctor of Medicine.

CLASS OF 1858

James McKinney Alexander, born at Waioli, Kauai, Hawaiian Islands, January 29, 1835, was the son of Rev. William Patterson Alexander, who studied for a time at Centre College, Kentucky, was graduated at Princeton Theological Seminary in 1830, and

became a missionary, under the appointment of the American Board, to the Hawaiian Islands. With Messrs. Armstrong and Parker, Rev. W. P. Alexander was appointed to commence a new mission at the Marquesas Islands. On his return from that mission he labored for nine years at Waioli, where he built a substantial church and where the congregation numbered from 800 to 1000. The efforts which he, with Dr. Armstrong, made to establish a boarding-school for the missionaries' children, resulted in the founding of the Punahou School, which subsequently became Oahu College. He later took charge of the seminary at Lahainaluna, which had been established for the special purpose of educating teachers. In connection with his work as an educator, he prepared and published various books for the Hawaiians. After laboring for thirteen years at Lahainaluna he became pastor of the church at Wailuku, where he spent the remaining twenty-seven years of his life. In 1858 he was sent by the mission to the United States to secure an endowment and a president for Oahu College, returning the following year. He was also appointed by the mission to commence a theological school, in which, in addition to his pastoral labor, he taught five days a week for eleven years. In 1869 he resigned the pastorate in order to give more time to the theological school, continuing to preach, however, and to assist in the pastoral work of the churches. General S. C. Armstrong (Williams 1862), speaking of his work, said: "He sowed seed, the fruition of which spread silently over the Islands, the value of which cannot be estimated."

The earliest years of the son were spent at his birthplace. His preparatory studies were pursued under Rev. Daniel Dole, at the Punahou School, where he remained during the years 1843-53. On December 2, 1853, in company with Henry Munson Lyman, who

was to be his classmate at Williams, he sailed on the whaling vessel *Bartholomew Gosnold* for New Bedford, Massachusetts. He entered college as a Freshman in 1854, having among his classmates Henry Hopkins, Horace Elisha Scudder, and Richard Halsted Ward. He was a member of the Alpha Delta Phi Society; of the Mills Theological Society, of which he was a president; and of the Philologian Society, which he represented in the Adelphic Union Debate. He was one of the foremost scholars of his class, attaining to Phi Beta Kappa rank, and was one of the speakers at Commencement, his appointment being the Mathematical Oration, and the subject of his address, "The True Principle of Progress."

After graduation he had charge of the academy in Spencertown, New York, for six months, and spent the spring and summer in the West, where he suffered in health from the intense heat and poisonous climate. The year 1859-60 was spent in Union Theological Seminary, during which time he attended some medical lectures and also engaged in city missionary work. Subsequently he did missionary work in Vermont, and in 1861 he returned by the way of Cape Horn to the Hawaiian Islands, where, residing with his father at Wailuku, Maui, he alternated between sugar planting and preaching. In 1864 he removed to California, where he engaged in home missionary work, laboring seven years in organizing churches and supplying, temporarily, different pulpits. He thus organized churches at San Leandro and San Lorenzo, in which places he was stated supply from 1864 to 1869, being ordained by Presbytery at San José June 11, 1865. During the years 1870-72 he was stated supply at Centreville and Alvarado, California, and at Carson City, Nevada. Being obliged on account of the state of his health to give up regular pastoral work, he returned

to Hawaii in 1872 and settled at Haiku. Here he engaged partly in the sugar business and partly in missionary work, assisting in the organization of the foreign church at Makaomao, of the Hawaiian churches at Haiku, and at Paia, Maui, and of a Chinese church in the last named place. For the most of these years he was an independent missionary.

In 1883 he removed to Oakland, California, and invested in a fruit farm in Tulare County. Here he could indulge his special taste in gardening and floriculture, of which he had been fond all his life. He continued to take an active part in all church work, being an efficient worker in the cause of temperance, and in all movements for civic and social reform.

In 1896, in company with his brother, S. T. Alexander, he made a tour of the Southern Pacific, arriving at Honolulu in 1897, and spending a month in the Islands. Another visit to his old home and kindred was made ten years later.

He died in Oakland, California, April 11, 1911.

The writer of a memorial sketch published in the *Friend* for May, 1911, said of him: "Of his character it is difficult to speak. Unselfish, tender, considerate, always cheery, with a pleasant flow of wit and humor, he carried sunshine with him everywhere. His home life was ideal. The secret of it was a profound religious experience which pervaded the inner life."

He was married in East Oakland, California, on January 15, 1867, to Miss Mary E. Webster, who with two sons and two daughters survived him. The children are: Frank A. Alexander, manager of the McBryde Plantation on Kauai; Dr. William Edgar Alexander, San Francisco; Miss Mary Edith Alexander; and Mrs. Sarah E. Tomlinson, Oakland.

Mr. Alexander published, besides occasional articles for the press, "On the Summit of the Crater" (of

Mokuaweoweo of Mt. Loa, Hawaii); "The Islands of the Pacific"; and "Mission Life in Hawaii"; the last being a memoir of his father, Rev. William P. Alexander.

Samuel Russell Butler was born in Northampton, Massachusetts, July 21, 1837. He was the son of Jonathan Hunt and Mary Ann (Bowers) Butler. He fitted for college at the L. J. Dudley Classical School in Northampton, and entered Williams as a Freshman in 1854. In college he was a member of the Philologian Society, and took a good rank as a scholar, graduating with the appointment of an Oration. He was one of the speakers at Commencement, the subject of his address being "Sentiment as an Element of Character."

The year after graduation he spent at Andover Theological Seminary, after which he taught for a time in the Preparatory Department of St. Paul's College, at Palmyra, Missouri. The years 1862-64 he spent in Union Theological Seminary. On account of failure of his health he went to Labrador on an excursion, where he became interested in missionary work. This work he continued until the fall of 1880, excepting the years 1870-73. He was ordained in Montreal, Canada, by the Canadian Foreign Missionary Society, September 10, 1866. He was stated supply during the year 1870-71 at Leeds, Massachusetts; during 1872-73, at Hutchinson, Minnesota; and then for a time at Washington, Maine. He gave up his missionary work in Labrador on account of the severity of the climate, and spent the winter of 1880-81 partly in the Sanitarium at Clifton Springs, New York, and partly in Florida. After residing for a time without charge in Northampton, Massachusetts, he spent the year 1883-84 in foreign travel, and on his return to this country

he took charge of the Congregational Church in Mill River (New Marlboro'), Massachusetts, which with one intermission he served with great faithfulness until 1893, when he became too feeble to work. He died of exhaustion at Clifton Springs, New York, March 25, 1893.

"Few have known how beautiful was his pure and Christlike life, but many among the poor and lonely are saddened by his loss."

CLASS OF 1859

JOHN THOMAS GULICK was born in Waimea, Kauai, Hawaiian Islands, March 13, 1832. He is the son of Rev. Peter Johnson and Fanny Hinckley (Thomas) Gulick, and grandson of John Gulick, who was a farmer in Freehold, New Jersey. He is descended, on the father's side, from Hendrick Gulick, who came to New York from the Netherlands in 1653. Rev. Peter Johnson Gulick, the father, was a graduate of Princeton College and Seminary, and was a missionary in the Hawaiian Islands 1828-74. He died in Japan in 1877. The mother, who was the daughter of a farmer of Scotch and English ancestry, was a native of Lebanon, Connecticut. The father is described as being strong and decisive in action, while the mother was reflective, thoughtful, and of well-poised character. Of their eight children, six were at the same time in the service of the American Board,—four in Japan and two in Spain. One brother, Thomas Lafon Gulick, missionary to Spain, was graduated here in 1865. The name of Gulick has been associated with American missions for more than four score years.

John Thomas Gulick pursued his preparatory studies at Punahou and in the Preparatory Department of New York University, where also he took his

Freshman year, entering Williams as a Sophomore in 1856. In college he was a member of the Mills Theological Society and of the Lyceum of Natural History, of both of which he was treasurer in his Junior year, and in his Senior year he was one of the vice-presidents of the former and one of the presidents of the latter. In his Senior year the *Williams Quarterly* contained a poem by him entitled, "The Mountain Brood."

Dr. Washington Gladden, in a letter published in connection with the sketch of Dr. Haskell has written in high praise of Mr. Gulick's ability and character.

After graduation, Mr. Gulick studied theology at Union Seminary, 1859-61, and then spent some time in study, teaching, and travel on the Pacific Coast. In 1862-63, he spent about eighteen months in Japan, and urged the American Board to open a mission in that country. Failing in this effort, he received an appointment of the Board as a missionary to China, and was ordained in Canton, August 22, 1864. He sailed from Hong Kong, with his wife, for Tientsin September 13. The vessel was wrecked on Pratas Shoal, September 22, but the crew and passengers were saved by a Chinese vessel and returned to Hong Kong. From here Mr. and Mrs. Gulick sailed again, October 8, in a steamship, and reached Tientsin, October 26, arriving at Peking on November 5. He first engaged in mission work in Peking, 1864-65, but in the latter year he opened mission work in Kalgan, North China, where he remained ten years. During this period he made summer tours among the people of the Mongolian Plains, 4000 feet above sea level. In 1872, he made a visit to England, at which time he met with Darwin, who gave him great encouragement as to certain special investigations he was making in the subject of Evolution.

The mission station opened by Mr. and Mrs. Gu-

lick in Kalgan was the first regular Protestant work in China in any place except near to foreign consuls or ministers. Their services here consisted largely in outstation, evangelistic, and medical work, and involved extended tours in the saddle. In 1875, for reasons of health, Mr. and Mrs. Gulick removed to Kobe, Japan, where he remained until 1882, when he went to Osaka, where he remained until 1899.

During his residence in Osaka, Mr. Gulick was interested in the introduction of the study of English in the schools of Japan, taking as he did a particular interest in the young. In 1898, he wrote from Osaka: "My own work is largely in connection with the young men who are pressing into the varied departments of business in this great commercial center. I teach two hours each morning in the boys' school, which has been an important medium of Christian influence during the past ten years."

For many years Mr. Gulick had been interested in the subject of natural history, particularly in the problem connected with the origin and distribution of species. As early as 1872 he had published the results of his investigations in *Nature* and in the Linnæan Society's *Journal of Zoölogy*. The article in the latter Journal was brought before the Linnæan Society by Mr. Wallace. Meeting Darwin in England about this time, Mr. Gulick was led to make a more extensive study of the factors of evolution and from time to time published various papers on the subject. Certain letters published in *Nature* led to a correspondence with G. T. Romanes, who, in his volume, "Darwin and after Darwin," makes frequent references to Gulick's papers, characterizing them as "of higher value than any other work in the field of Darwinian thought since the date of Darwin's death." In 1888 he again visited England and at that time made the personal acquaint-

ance of Romanes, who had previously acknowledged the great influence upon his own thinking of the views of Gulick. In the following year he met Professor Hyatt, of the Boston Society of Natural History, who took the greatest interest in Gulick's collection of land shells, which had been gathered in the Hawaiian Islands in 1851-52. It was through the influence of Professor Hyatt that a collection of these shells was obtained for the Museum of the Boston Society of Natural History.

Owing to his great interest and success in scientific investigations, Mr. Gulick retired from the services of the Board in 1899, and from that date till 1905 resided in Oberlin, Ohio, engaged in literary work. After a short time spent at Oakland, California, he returned to Honolulu, where he still resides.

Mr. Gulick received the degree of Master of Arts from Williams College in 1889, of Doctor of Philosophy from Adelbert College in the same year, and of Doctor of Science from Oberlin College in 1905. He is a member of the American Oriental Society, of the American Society of Zoölogy, of the New York Lyceum of Natural History, of the Boston Natural History Society, and a life member of the American Economic Association.

Mr. Gulick married at Hong Kong, China, September 3, 1864, Emily De La Cour, of Rochester, England, who died in Kobe, Japan, December 17, 1875. He was again married at Osaka, Japan, May 31, 1880, to Frances Amelia Stevens, who was educated at Oberlin College, a daughter of Rev. William Riley Stevens (Williams 1841), and Louisa F. (Cook) Stevens, and granddaughter of William Stevens, and of Noah Cook, who was a prominent citizen of Williamstown, Massachusetts. Rev. William Riley Stevens was very tall, being 6 feet and 7 inches in stature.

There were born to Mr. Gulick two children, a son

and a daughter. The son, Addison Gulick, who is a professor in the University of Minnesota, was graduated from Oberlin College in 1904, and received the degree of Doctor of Philosophy at the University of Würtzburg, Germany, in 1910; the daughter, Miss Louise Gulick, after graduating at Oberlin College, pursued a course of medical study at Johns Hopkins University.

Dr. Gulick published "The Diversity of Evolution under One Set of External Conditions" (1872); "Divergent Evolution through Cumulative Segregation" (1887); "Intensive Segregation" (1889, in the Linnæan Society's *Journal of Zoölogy,* Vols. XI, XX, and XXIII); "Divergent Evolution and the Darwinian Theory"; "The Inconsistencies of Utilitarianism"; "The Preservation and Accumulation of Cross Infertility" (in *American Journal of Science,* January, July, and December, 1890); and "Description of New Species of Land Mollusks of the Hawaiian Islands," in the *Proceedings* of the New York Lyceum of Natural History. He also published five letters in *Nature,* Vols. XLI, XLII, XLIV and LV. After 1900, while residing at Oberlin, he brought together for publication in a single volume his writings on the factors of organic evolution. In 1905, he brought out a book entitled, "Evolution, Racial and Habitudinal," and published by the Carnegie Institution of Washington.

Henry Charles Haskell, son of William and Abigail (Clark) Haskell, was born at Anson, Somerset County, Maine, December 28, 1835. He was descended from William Haskell and William Clark, who settled, the one in Gloucester, in 1632, and the other in Northampton, Massachusetts, in 1630. The ancestor, Lieutenant William Clark, was called "one of the seven pillars of the Church." The father of the subject

of our sketch was a lawyer by profession. The son was reared in a home where the influences were excellent. He was fitted for college partly at Oberlin, Ohio, but mainly at the academy in Hinsdale, Massachusetts. He entered college in 1855 and became a prominent member of his class, taking part in several of the student "activities" of the time. At the end of the Sophomore year he and four others were members of the "Old Bones Club" expedition to the White Mountains. At the Junior Exhibition he had one of the English orations. He was a member of the Anti-Secret Confederation. In Senior year he was one of the presidents of the Philologian Society and also of the Mills Theological Society. He was also one of the contributors to the *Williams Quarterly*. On graduation he had for an appointment the Philosophical Oration, which, of course, placed him high among the Phi Beta Kappa men. The subject of his oration was "Destructive Forces."

After graduation, he studied theology at Andover Seminary, from which he was graduated in 1862. He was ordained at South Deerfield, Massachusetts, August 13, 1862, and under appointment as a missionary of the American Board he sailed from New York October 4, 1862, for Western Turkey, arriving on December 13, at Sofia,—the station to be occupied in the Bulgarian field. After a few months, by advice of the committee of the mission, Mr. Haskell removed to Philippopolis, to assist and relieve Mr. Clark. In his letters he writes of the advance of the work among the Bulgarians, and in particular of the boys' school at Philippopolis and of the girls' school at Eski Zaghra. In 1871 Mr. Haskell removed to the latter place to assist Mr. Bond, and in the following year he and Mrs. Haskell returned to this country, and in 1874, finding themselves unable to return to Turkey, they reluctantly asked and received a release from connection with the

Board. For family reasons they were detained in this country for fourteen years, and during this time he held pastorates in Ohio: at Huntington 1873-75; High Street Church, Columbus, 1875-77; North Amherst 1877-81; Harmar 1881-87. On October 8, 1887, Mr. and Mrs. Haskell sailed from New York to rejoin the European Turkey Mission, arriving at Samokov, Bulgaria, November 5. The *Missionary Herald* of 1888 contains an article by Mr. Haskell on "Bulgaria—Some Contrasts of Twenty-five Years." In the article he treats of the political changes, the growth of mission schools, the development of Christian literature, and of stations and churches. Under the last head he has this to say: "When we first came to the work we found missionaries stationed at Philippopolis, Eski Zaghra, and Sofia, using the Bulgarian language. For over five years we were but four missionary families at these three stations. No place was occupied as out-station. No church was formed for some eight years after we came; and at the time of our coming no real follower was known in all our field." Then, speaking of some changes in stations and noting that the three central stations were Samokov, Philippopolis, and Monastir, he continues: "Aside from these central stations, regular preaching services, weekly, fortnightly, or monthly, are held in some twenty-six out-stations; in some of which the audiences and the church members far outnumber those at the station. For example, the church here in Samokov has fifty-two resident members, and an average congregation of 169; while the church in Bansko has 154 members and an average audience of 240. The church at Philippopolis had last year less than forty members and an average congregation of 160; while that in Yamboul had fifty-one members, with audiences of 140. In the three stations and their outstations there are eight organized churches, with three

or four more soon to be formed; sixteen Bulgarian preachers in service, five of them ordained; thirteen church buildings, a church membership of about 600, and a regular congregation numbering over 1600."

Subsequent letters speak of the revival at Samokov and Philippopolis, of a church dedication and Conference at the latter place, of the self-support of the church there.

An interesting event in the life of Mr. Haskell was the celebration of his seventieth birthday on December 28, 1905, when he received congratulations from all the missionaries and evangelical pastors and preachers within the field of the Board in Bulgaria, as well as from friends in America and elsewhere. A reception was held and addresses made by Bulgarian pastors in the parlors of the church at Philippopolis, where was also presented a formal address of congratulation, signed by Pastor Sitchanoff and fifty others. The following extract from that letter shows somewhat of the importance and extent of the work done by Mr. Haskell in Bulgaria: "As Bulgarians and evangelical Christians we deeply value your untiring efforts for the spiritual enlightenment of our whole mission. Especially we in Philippopolis wish on this occasion to express our whole-souled thankfulness for the spiritual and earnest sermons which you have preached from time to time during your stay among us. Through your discourses, through your rich knowledge and great Christian experience, and lastly through the personal influence of your consecrated life, you have given us a strong impulse to a higher Christian life, and thus have gained the love and profound respect of us all."

Besides the period already referred to, Dr. and Mrs. Haskell visited this country in 1898. Returning to their field in 1899, they labored on till 1911, when they finally returned to this country and made their home in

Oberlin, where Dr. Haskell died March 29, 1914. Just after the death of Dr. Haskell, Rev. Joseph K. Greene wrote of him: "Love to God and love to man constrained him to be a missionary.

"He was scrupulously faithful in his work. He mastered the Bulgarian language and acquainted himself with Bulgarian life and thought and history. He sympathized with the Bulgarians in their sufferings, rejoiced in their liberty, and shared in their aspirations.

"He was most happy in his relations with his fellow-missionaries. Firm in his own convictions and frank in the expression of them, he was withal most kind, courteous, and considerate. His superior abilities, sane judgment, choice language, and gentle manners made him a most valuable member of the mission.

"Dr. Haskell was preëminently a man of prayer. He walked with God, and was a living apostle of Christ to all who knew him. It was the man behind the missionary which attracted, enlightened, persuaded, and, by the grace of God, converted men."

Mr. Haskell married at South Deerfield, Massachusetts, August 13, 1862, Margaret H. Bell, daughter of Franklin and Minerva Bell, granddaughter of Samuel and Olive (Lindsey) Bell and of Joshua and Mercy (Lyon) Crowell. Of this marriage three children were born, all of whom are living: Rev. Edward Bell Haskell, a missionary in Salonica, Turkey; Mary Minerva Haskell, missionary in Samokov, Bulgaria; and Henry Joseph Haskell, editor of the *Kansas City Star,* Kansas City, Missouri.

Mr. Haskell received the honorary degree of Doctor of Divinity from Marietta College in 1888.

Besides various communications which have appeared in the *Missionary Herald,* Dr. Haskell has published (in Bulgarian) "Tracts on Traditions and Spiritism."

The following letter from Dr. Gladden concerning his three missionary classmates may fittingly find a place here.

Pastor's Study,
First Congregational Church.
Columbus, Ohio, June 22, 1911.

Dear Professor Hewitt:

Henry Haskell and Henry Schauffler were both intimate friends of mine in college. They were men of excellent character and high purpose, with the calling to which their lives was afterwards given always in full view. Both were members, of course, of the Mills Theological and Missionary Society, which held its meetings Sunday evenings in the Old Chapel, and both were leaders in the Christian work of the college, always at the noon prayer meetings and at the class prayer meetings. Both were excellent scholars; they had parts in the Junior Exhibition, and both took honors: Schauffler was Salutatorian and Haskell had the Philosophical Oration. That, I should think, made them second and third in rank, in the class. Haskell was, I think, the younger of the two.

Those were the days of the simple life in Williams, and these men both lived very frugally; it was not possible for them to indulge very freely in any kind of luxury. Both of them were members of the "Anti-Secret Confederation" which then was flourishing, and of which Garfield had been a leading member. I am sure that they enjoyed the entire confidence of their classmates and of the whole college.

With Schauffler I had more to do because he was fond of music, in which I was much interested; but my faith in Henry Haskell was very strong, and it is to-day.

You must not forget John T. Gulick, another classmate, who was also a fine, strong character. He was

not so good a linguist; his preparation for college had been defective, but he came out strong in natural science and in philosophy. Dr. Hopkins always manifested high respect for his opinion. He also was a man of unblemished character; a clean, honorable, high-minded man. I am not at all ashamed of my three missionary classmates. Dr. Parsons can give you, doubtless, many illuminating incidents of their college lives.

Very truly yours,
WASHINGTON GLADDEN.

HENRY ALBERT SCHAUFFLER, son of Rev. Dr. William Gottlieb and Mary (Reynolds) Schauffler, was born in Constantinople, Turkey, September 4, 1837. He was the grandson of Philipp F. and Karolina H. (Schuckardt) Schauffler, and of Samuel and Lucy (Pitkin) Reynolds. One of the more distinguished ancestors on the mother's side was Captain Thomas Pitkin of Lexington fame. The father was a man of most rare qualities, both as a missionary and a translator. He was born in Stuttgart, Germany. At the age of six he went with his father, who led a colony of Germans to Odessa, Russia. He was taught the rudiments of reading, writing, and arithmetic by his father's clerk, while he learned by himself various languages, ancient and modern. At the age of fourteen he worked at his father's trade, the turning-lathe. Subsequently professing his faith in Christ, he became interested in foreign missions. Visiting Smyrna, he met there Rev. Jonas King (Williams 1816), who persuaded him to go to America for an education. He spent five years in Andover Seminary, studying often fourteen and sixteen hours a day. Concerning his studies, he wrote: "Aside from the study of Greek and Hebrew, and general classical reading, I studied the Chaldee, Syriac, Arabic, Samaritan, Rabinic, Hebrew-German, Persian,

Turkish, and Spanish; and, in order to be somewhat prepared for going to Africa, I extracted and wrote out pretty fully the Ethiopic and Coptic grammars." Being ordained as a missionary of the American Board to the Jews, he studied Arabic and Persian with De Sacy, and Turkish with Kieffer in Paris, and then went to Constantinople, where he preached in German, Spanish, Turkish, and English. For the Jews in Constantinople, he translated the Bible into Hebrew-Spanish. Besides being a translator he was an earnest evangelical preacher, and under the title of "Meditations on the Last Days of Christ," he published a series of discourses which he had delivered in Constantinople. He was appointed to lay before the Evangelical Alliance, to meet in Paris, the "great question of religious liberty in Turkey, including the Mohammedans." After the Crimean War he entered the mission among the Turks. He was deputed by the mission to present, in America and England, the claims of the new mission to the Turks. When it was decided to have the Armenian Mission cover the whole field in Turkey, Dr. Schauffler resigned as a missionary of the Board and devoted himself to Bible translations. His great work was the translation of the Bible into Osmanli-Turkish. He published an ancient Spanish version of the Old Testament, a translation of the Psalms into Spanish, a grammar of the Hebrew language into Spanish, a Hebrew-Spanish Lexicon of the Bible, and contributed articles in Spanish to a missionary Journal in Salonica. He was "able to speak ten languages, and read as many more." In recognition of his rare scholarship, the Universities of Halle and Wittenberg conferred upon him the degrees of D. D. and Ph. D., respectively, and Princeton the degree of LL. D. He spent the final years of his life with his two youngest sons in New York, where he died in 1883, at the age of 85, having

been in active missionary service nearly half a century. He was the founder of a family which has become distinguished in the annals of missionary life. Four of his sons were graduated at this college—1859, 1862, 1865, and 1867, respectively.

Henry Albert Schauffler, the subject of this sketch, spent his boyhood in Constantinople, where he became a Christian at an early age, and where, during the Crimean War, he undertook his first Christian work. This work was the distribution by himself and three brothers of Testaments among the soldiers of the French army, 10,000 of whom were encamped five miles from his home.

In these early years he enjoyed rare opportunities for obtaining a good general training in the knowledge of books and language and in manual labor. He became an expert swimmer and a skillful carpenter, and could draw and paint well. He was a good singer and at an early age was taught by his father to play the flute. At this time, too, he laid the foundation for his linguistic skill, learning not only Turkish, but German, French, and Greek. Subsequently, he obtained a knowledge of Italian, Spanish, Latin, Hebrew, and Bohemian.

At an early age he was trained in the art of self help. He earned money by drawing war pictures for the *London Illustrated News,* and when coming to America he paid his way to London by acting as interpreter on one of the vessels which carried prisoners of war.

He prepared for college at home and entered his class at Williams at the beginning of Freshman year. The class had a large number of members who attained distinction in life. Fourteen of its members were of Phi Beta Kappa rank; three became foreign missionaries. Among the members of the class were S. G. W.

Benjamin, Titus Munson Coan, Charles Hall Everest, Washington Gladden, John Thomas Gulick, Henry Charles Haskell, Ranald Slidell Mackenzie, and Eben Burt Parsons.

In college, Schauffler was one of the leaders among the young men. He was a member of the Philologian Society, of which he was one of the secretaries; was President of the Mills Theological Society; and secretary of the Art Association. He interested himself in those who were left out of the Secret Societies and was influential in organizing an Anti-Secret Confederation. He contributed several articles to the *Williams Quarterly,* and was the author of two college songs. He ranked among the very foremost scholars of his class, having the Latin Salutatory Oration at the Junior Exhibition, and the Salutatory Oration at Commencement.

After graduation, he studied theology at Andover, and during his seminary course he taught French and German. He then studied law at Harvard, in order to prepare himself for a professorship in Robert College. For three years he was a teacher in Robert College, and June 2, 1865, was ordained a missionary of the American Board to Western Turkey, having Constantinople as the center of his labors. Compelled by his own ill health and that of two of his children to return to America in 1870, he did efficient work in visiting colleges and seminaries as a representative of missionary interests. When it was decided by the American Board to undertake the work of evangelization in Papal Lands, Mr. Schauffler was appointed to inaugurate the new mission in Austria. He went there with his family in the spring of 1872, and in October of that year he took up his residence at Prague, where he was soon joined by Messrs. Clark and Adams with their families. Two years later he removed to Brünn, in Moravia, where he spent the next seven years. These were

years of hard patient labor, where progress was reported from year to year, though often in the face of varied opposition. The spirit of courage and hopefulness with which he labored on, is shown in the following extract from a letter written in 1878: "In securing from the Government the right to open a Christian bookstore and circulating library, the work has made an encouraging advance, promising in the future important results. We have put in circulation a large number of books and tracts, some of which will certainly bear fruit to the glory of God. If the first hopeful convert of the Mahratta mission was awakened by the receiving of a tract; if the church at Marsovan sprang from a tract bought in Beirut eighteen years before; if similar messengers of truth could secure such wonderful results in the Japanese prison at Otsu; may we not hope, and should we not earnestly pray, for God's blessing upon these silent preachers of truth now in many Austrian families, where the living preacher would not be admitted? The work of the Board in this empire will at length, with the divine blessing, be crowned with most gratifying results; but not without earnest consecration, self-denying work, and the united prayers of those here who love the truth, and of those at home who walk by faith and not by sight."

The ill health of Mrs. Schauffler, caused to a great extent by the hardships and persecutions she had endured in Brünn, led Mr. and Mrs. Schauffler to come to America in the spring of 1881. His purpose to return soon to Austria was frustrated by the providence of God which opened to him a work, in some respects, even more important than that in which he had been a pioneer in Austria. Americans as well as Bohemians had come to realize the needs of the 250,000 Bohemians in this country who were without religious leader-

ship and not brought into touch with the religious life of America. At the invitation of Rev. Charles Terry Collins of Cleveland, Ohio, who had interested himself in the large Bohemian population of that city, Mr. Schauffler visited Cleveland, and was so impressed with the needs of the field that he accepted the call to undertake the Bohemian work in that city. The work, at first supported by individuals, was in the fall of 1883 adopted by the Congregational churches of Cleveland, financial help being also received from the American Home Missionary Society.

By the appointment of the Congregational churches of Cleveland Mr. Schauffler became City Missionary, while by the appointment of the Congregational Home Missionary Society, he was made superintendent of their work among all the Slavic peoples of the United States. The death of Rev. Mr. Collins imposed on Mr. Schauffler the additional duty of keeping up the interest in the Bohemian church Mr. Collins had awakened. The success of Mr. Schauffler's work is attested by the three Bohemian churches and one Polish church in that city, by one English church made up chiefly of Bohemians, and by the training school for women workers, the building for whom and the money for its running expenses, were secured by his efforts.

The work among the 50,000 Bohemians in Chicago was largely due to Mr. Schauffler's interest in that people, while his vision of the needs of the work he was doing led to the establishment of the training school for Slavic evangelists and preachers in connection with Oberlin Theological Seminary.

He was nearing the completion of forty years of intelligent and devoted service, sixteen years in Turkey and Austria, and nearly twenty-four in connection with the Congregational Home Missionary Society,

when he was called to his rich reward and to a higher service. He died in Cleveland, February 15, 1905.

At his funeral the church was crowded by Bohemians of all classes and Americans who had known him as a sincere friend, and had come to know him as a most devoted servant of God.

Those who knew him most intimately speak of his absolute devotion to duty and his absolute faith in God as his most striking characteristics. He was always the advocate of the highest ideals, and along with superior intellectual powers were combined an energy and a persistency of nature which brought things to pass.

Rev. Dr. E. A. Adams writes of him in the *Home Missionary:* "Of Dr. Schauffler as a friend and companion one would love to write much. No sacrifice was too great if a friend was to be helped. Master of at least five languages and able to make himself understood in several more, inheriting a love of music that might easily have become a passion, quick at repartee, seeing always the bright side, he was the life of any social circle of which he formed a part. But he was always and everywhere, with all his talents, with all his wit, a man of God, subordinating everything to the service of Him whom now face to face he sees."

The following extract is from the obituary notice which appeared in the *Missionary Herald* for 1905: "Comparatively few appreciate the great value of the work accomplished by Dr. Schauffler in behalf of the Slavs in this country, in connection with the Congregational Home Missionary Society. His knowledge of their language and of the country from which they came, and his great love for this people, combined with his energy and wisdom in organization, made him a great power for good. In him home and foreign missions have been combined in a most

striking way. It is possible that he reached more Bohemians in his oversight of various congregations in the United States than he could have done had he remained in Brünn, a city toward which his thoughts always turned with strong affection. We shall greatly miss his genial presence and his effective utterances in behalf of Christian work both at home and abroad."

The Schauffler Missionary Training School in Cleveland is a worthy and fitting memorial of the man, and an institution that is perpetuating his beneficent influence.

A sketch of Dr. Schauffler's life by his son, Rev. Henry Park Schauffler, and a Commemorative Address by his daughter, Mrs. Benjamin W. Labaree, have been recently published.

Dr. Schauffler received from his Alma Mater the degree of Master of Arts in course, and the honorary degree of Doctor of Divinity in 1890.

He married on November 25, 1862, at Springfield, Massachusetts, Clara G., daughter of James H. and Rachel (Capen) Gray, granddaughter of Harrison and Clarissa (Eastham) Gray and of Theophilus and Miranda (Colton) Capen, and a descendant of John Drake, who came from England to Windsor, Connecticut, in 1635, and of Stephen Hopkins, who came over on the *Mayflower* in 1620. She died September 3, 1883.

He next married on July 28, 1892, Clara, daughter of Donley Hobart of Cleveland, Ohio.

By his first marriage he had six sons and two daughters, of whom all but one son who died in infancy, are living: Dr. William Gray Schauffler, Lakewood, New Jersey; Charles Edward Schauffler, in business in Chicago; Mary Alice, who married Rev. Benjamin W. Labaree, a missionary; Rev. Henry Park Schauffler, a minister in New York; Frederick Herrick Schauf-

fler, in business in New York; Rachel Capen Schauffler, teacher and author, Lakewood, New Jersey; Robert Haven Schauffler, author, Greenbush, Massachusetts.

By his second marriage he had one son and two daughters, Lawrence, Grace, and Margaret Schauffler, who live in Oberlin, Ohio.

A letter from Rev. Dr. Washington Gladden concerning his three missionary classmates is printed in connection with the sketch of Henry C. Haskell.

CLASS OF 1860

William Wilberforce Chapin, son of Oliver Chapin, was born at Somers, Connecticut, December 2, 1836. The father was a graduate of Williams in the class of 1805, and was for one year (1807-08) a tutor here. He studied medicine but never practised this profession. He became a farmer in his native town, where he held various positions of trust and was greatly respected. For many years he was town clerk and treasurer, and justice of the peace. He was one of the principal supporters of the Congregational church, of which he was a member. He is described as "a lover of good men, and the friend and patron of all good enterprises."

The son was converted at the age of seventeen, in 1854, and united with the Congregational Church of Somers in November of that year. He fitted for college at Munson Academy and at Andover and entered college as a Freshman in 1856. Among his classmates were James Madison Barker, James Carruthers Greenough, James Haswell Harwood, George Boswell Leavitt, Edward William Morley. His college life was marked by his conscientious devotion to duty and by the fidelity and assiduity with which he applied him-

self to all the studies of the curriculum. He was a member of the Delta Upsilon Fraternity, and of the Lyceum of Natural History. He graduated with Phi Beta Kappa rank, and at Commencement had the assignment of the Natural History Oration. He was a member of Dr. Chadbourne's Expedition to Labrador in 1860.

He studied theology at Andover Theological Seminary where he was graduated in 1863. During the middle year of his seminary course he decided to devote himself to the work of missions. He was ordained at Somers, Connecticut, September 24, 1863, and two days later, September 26, was married at Derry, New Hampshire, to Miss Katharine Isabella Hayes. He sailed from Boston, under the appointment of the American Board, for India January 7, 1864, arriving at Bombay May 19, and at Ahmednagar June 4. From January 1, 1865, he was stationed at Pimplus, and on March 22 of that year, after having been in India only ten months, he died of diphtheria at Ahmednagar. His sickness was brief—of less than a week's duration. His last hours were free from pain, and illumined by the Savior's presence. After sending messages to his relatives and friends, to the missionary circle and native Christians, and the students of Andover Seminary, he remarked: "The mansions are prepared, the door is open, they are waiting for me." Pointing up, with his arm at full length, he said, "*There* is Jesus, I want to praise Him"; and again, "Jesus has a crown for me, I want to take it." His grave is near to that of William Hervey (Williams 1824), who died of cholera in May, 1832, and whose services as missionary lasted but little more than a year. Mr. Chapin was the youngest member of the mission and was of great promise.

Rev. Allen Hazen, D.D., wrote of him: "Mr.

Chapin had made a fine commencement of his work. He had preached several times with great acceptance. He *loved* the work of preparation for preaching. He was always busy and earnest in his studies, and in all his preparation for future service. Among his dying words, in one of his messages, he said, 'I do not regret coming to India,' and *we* would never say, or *think*, this is a 'waste.' To the seminary students at Andover he sent this message: 'Tell them all to cultivate a missionary spirit, and to send some one to take my place; for the *messenger* has come to take me home.' Who will hear this call?"

Mr. Barker, his predecessor at Pimplus, wrote from Bombay, to which place he had come to embark for America: "Mr. Chapin seemed to me admirably fitted for the missionary work, by natural gift and by education. His progress in the language was almost without a parallel, and although he had been in the country less than a year, he had already begun to preach. He was my associate in Pimplus for a few weeks, and I had a good opportunity to see how favorable an impression he made, both upon the native Christians and the heathen, by his cheerfulness, gentleness, and winning ways. They felt sure that he loved them, and his talents commanded their respect."

Samuel Henry Kellogg, son of Rev. Samuel and Mary Price (Henry) Kellogg, was born September 6, 1839, at Quogue, Long Island. The family, with all others bearing the name in the United States, is said to be sprung from three Kellogg brothers who came from Scotland to New England in 1640. Some of the ancestors on the mother's side (named Lockwood) were officers in the Revolutionary War. From 1640 on many of the Kelloggs have been ministers or deacons.

The father of the subject of this sketch was a Presbyterian minister.

The son united with the Presbyterian Church of Hampstead, New York, at the age of thirteen. Except for six months' study at the Haverstraw Mountain Institute, New York, he obtained his preparation for college with his parents at home. He entered Williams in 1856, but on account of ill health he remained but one year. At Williams he was a member of the Kappa Alpha Fraternity. Two years later he entered Princeton College, where he was graduated in 1861. He then entered the Theological Seminary at Princeton, where he took the full three years' course, graduating in 1864. During his Senior year in the seminary he acted as tutor of mathematics in the university. His decision to adopt foreign mission work he attributed to a sermon which he heard from Dr. Henry M. Scudder, in the First Presbyterian Church in Princeton. He was licensed by the Presbytery of Hudson April 21, 1863, and ordained as an evangelist by the same Presbytery April 20, 1864. His plans to embark for India were delayed owing to the Civil War, but finally he and his wife took passage in a merchant vessel from Boston to Ceylon. On the third day out the ship was struck by a cyclone, in which the captain lost his life and the ship was barely saved from foundering. This disaster was followed by a plot formed by the crew to get rid of the new commander, who had proved to be perfectly incompetent. It being found out that Mr. Kellogg had studied navigation, he was asked by the new captain to take the place of the mate in directing the vessel. He accordingly acted as navigator until they reached Ceylon, 148 days from Boston.

He was first placed in charge of all the work at the Barhpur Mission, where his first experience was hard,

but the necessities of the position gave him an early command of the language, so that within six months he was able to take his turn in the Sabbath Urdu service in the native church. For a time he taught in the Anglo-Vernacular High School of Futtehgurh and did evangelistic work, including the instruction of the native preachers. About 1870 he began the important work of preparing a Hindi Grammar. On account of the reputation gained in this work he obtained a place in the Congress of Oriental Scholars held in Stockholm, in 1889, under the presidency of King Oscar II. The grammar was prescribed as an authority to be studied by all candidates for the India civil service. On April 1, 1871, he returned to America, where he spent six months in the interests of the Foreign Board. On his return to India, in 1872, he was appointed by the Synod of India as professor in the theological seminary recently established at Allahabad. Owing to the death of his wife in 1876, he returned to this country with his four motherless children. In this year he became the stated supply of the Third Presbyterian Church in Pittsburgh, Pennsylvania, and was installed its pastor July 5, 1877. In the fall of this year he accepted a call to the chair of systematic theology in the Western Theological Seminary, Allegheny, Pennsylvania. He held this position until 1886. During the year 1881-82 he was also stated supply of East Liberty Church, Pittsburgh, and of the First Church, Pittsburgh, during the years 1884-86. In this latter year he accepted a call from St. James' Square Presbyterian Church of Toronto, Canada, where he labored with eminent success until September 7, 1892. For a time in this last year he occupied the chair of Hebrew and Old Testament exegesis in Knox Divinity College, Toronto. In 1893 he returned again to India, this time to engage in the retranslation of the Old Testament

from the Hebrew into Hindi, under the auspices of the British and Foreign Bible Society, having his headquarters at Landour.

Dr. Kellogg, while in this country and in Canada, both as pastor and as professor, exerted a strong influence in leading young men to enter the foreign missionary service. He is said to have had part in training thirty-eight missionaries for the foreign field. He was suddenly killed by a fall from his bicycle, on May 2, 1899, near his home in Landour. He died in the 60th year of his age. In accordance with a desire which Dr. Kellogg had frequently expressed that no eulogy should be spoken over his grave, the only address at his funeral was a brief one in Hindustani by Dr. Hooper, who had been his associate for over six years in the revision of the Old Testament.

Dr. Kellogg possessed, in an unusual degree, that quality which is so important in the life of a missionary, versatility of genius. He had superior gifts as a preacher, teacher, and lecturer. It was said of him that he could also take a photograph, prescribe a potion, or steer a ship. While his varied knowledge made him a brilliant conversationalist, his knowledge was not superficial, but thorough and accurate. Along with a scholarship which was varied and thorough, he possessed a superior ability in imparting to others the ideas which he had even in subjects that were profound. He was especially eminent as a student of the Bible, which he had studied with an ardent love, and into the meaning of which he had acquired a phenomenal insight. With all his varied gifts and accomplishments, he was simple and unostentatious in his personal character, and faithful in his friendships. Possessed as he was of great brain power and of a mind that moved in a logical, orderly way, he was preëminently a teacher and theologian, while he was also distinguished as a linguist, a

powerful preacher, a successful missionary, a versatile and vigorous writer.

He received from Princeton University the honorary degree of Master of Arts in 1864, and of Doctor of Divinity in 1877, and the degree of Doctor of Laws from Wooster University in 1892. He was a member of the American Oriental Society, of the International Congress of Orientalists at Stockholm in 1889, and of the same at London in 1891. In 1891 he delivered the Stone Lectures in Princeton Theological Seminary.

He was married May 3, 1864, in Montrose, Pennsylvania, to Miss Antoinette Whiting Hartwell, daughter of Philander R. and Louisa (Slawson) Hartwell. She died March 4, 1876.

He next married May 20, 1879, in Pittsburgh, Miss Sara Constance Macrum, daughter of James M. and Hephzibah (Wallis) Macrum, and a descendant of Scotch-Irish and English people who came from Ireland and Scotland to the United States. She is still living and resides in Philadelphia.

Of ten children born to Dr. Kellogg, a son and two daughters by the first wife, and two sons and two daughters by the second are still living. Two little children by the first marriage died in India. A son also, Alfred Hartwell Kellogg, born April 26, 1867, a graduate of Wooster University in 1888, died in 1890. The surviving children are: Mrs. George Inglis, Hamilton, Ontario, Canada; Frederic Sherlock Kellogg, M.D. (Princeton 1893), Pittsburgh; Mrs. Olin S. Fellows, Middletown, New York; Rev. Edwin Henry Kellogg (Princeton 1902), Carlisle, Pennsylvania; Mrs. John B. Kelso, Wooster, Ohio; Robert Wallis Kellogg, Carlisle, Pennsylvania; Amy Constance Kellogg.

Dr. Kellogg published "A Grammar of the Hindi

Language" (1876), an enlarged and revised edition of which appeared in 1893; "The Jews: or Prediction and Fulfilment" (1883); "From Death to Resurrection" (1885); "The Light of Asia and the Light of the World" (1885); "The Book of Leviticus," in the Expositors' Bible series (1891); "The Genesis and Growth of Religion" (1892), being the Stone Lectures delivered at Princeton Seminary that year; "Are Premillennialists Right?"; "A Handbook of Comparative Religion." He also published essays in the Hindustani in magazines printed in that language at Allahabad; besides which he published in English numerous essays in the *Princeton Review, Missionary Review, Catholic Presbyterian* (Edinburgh), *Friend of India* (Calcutta), and other religious periodicals. Since his death there has been published a volume of his sermons with the title, "The Past, a Prophecy of the Future." This volume has been most favorably noticed by prominent reviewers on both sides of the water. Other sermons and theological lectures left by Dr. Kellogg will probably be published at some later date.

CLASS OF 1861

Chauncey Goodrich, the third of six sons of Elijah Hubbard and Mary Northrop (Washburn) Goodrich, was born in Hinsdale, Massachusetts, June 4, 1836. His grandparents were Elijah Hubbard and Mabel (Nicholson) Goodrich, and Abraham and Olive (Wright) Washburn.

The name Goodrich is Saxon, being originally Godric, from which have arisen numerous forms of spelling the word. The tribe or family of the name evidently existed at a very early period in Great Britain. One of the earliest evidences of the existence of the family, it is believed, is found in the ruins of Good-

rich Castle, which is situated in Herefordshire, Wales, on the east bank of the Wye, and which probably dates from a time anterior to the Conquest. The name, Goodrich is often mentioned in English history and usually in honorable connection. The first emigrant of this name to come to New England probably left the mother country to escape from the civil and religious agitation which preceded the war between Charles I and the Parliament of England. Before 1650, there were at least five original settlers of this name in New England. These, with the dates of their arrival, were: William Goodrich of Watertown, Massachusetts, 1636; John Goodrich of Watertown, 1642; Richard Goodrich of Guilford, Connecticut, 1639; John Goodrich of Wethersfield, Connecticut, and his brother William, who were born in England, probably in or near Bury St. Edmonds, County Suffolk, and who came to America in 1643. John Goodrich died in Wethersfield, April, 1680, and his widow married Lieutenant Thomas Tracy of Norwich, Connecticut, the emigrant ancestor of the Tracy family. William was the ancestor of nearly all of the name of Goodrich in America.

Many of that name have become distinguished in the history of the nation. Of such the following may be named: Charles Goodrich, one of the first settlers of the town of Pittsfield, Massachusetts, was a member of the Provincial Congress in 1774, fought at the battle of Bennington, Vermont, and was always prominent in public life; Caleb Goodrich, also of Pittsfield, also served in the Revolutionary War, having command of a body of men at Fort Ann in June, 1777, and was present at the surrender of Burgoyne's army; Rev. Elizur Goodrich, a graduate of Yale in the class of 1752, a tutor there in 1755, and subsequently a member of the corporation, was distin-

guished as a scholar, teacher, and preacher; Michael Goodrich, of Sharon, Connecticut, as a soldier in the War of the Revolution, was in the engagement at Danbury, Connecticut, and was present at the surrender of Burgoyne at Saratoga; Josiah Goodrich, born at Rocky Hill, Connecticut, served under Commodore Perry in his campaign on Lake Erie, and for his bravery received a silver medal from the State of Pennsylvania; Chauncey Goodrich, a graduate of Yale in 1779 and a tutor there, subsequently became an eminent lawyer in Hartford, Connecticut, served six years in Congress, was Mayor of Hartford, and Lieutenant-Governor of Connecticut, and a delegate to the celebrated Hartford Convention; James Goodrich, born in Hancock, Massachusetts, served as an officer in the War of 1812, being for three months under command of General William Henry Harrison at Lake George, afterwards settling in Tioga County, Pennsylvania, he held there various offices; John Goodrich, who was born in Middlebury, Vermont, and settled in Cayuga County, New York, enlisted in the War of 1812, under General Winfield Scott, was in fourteen battles, and went through the war, a most efficient soldier; Alfred Russell Goodrich, born in Gill, Massachusetts, settled in Vernon, Connecticut, became eminent as physician, as merchant and manufacturer, held many public offices and was distinguished for his scientific tastes and attainments; Grant Goodrich, born in Milton, New York, removed to Chicago where he became eminent as a lawyer, being for several years one of the Judges of the Superior Court, was active in promoting the material, moral and religious interests of Chicago, and was one of the founders of the Northwestern University and the Garrett Biblical Institute at Evanston; Chauncey A. Goodrich, a graduate of Yale in 1810, a tutor there for two years, and from 1817 until his

death, a professor in the College or Theological Seminary, the author of various books; Samuel Griswold Goodrich, born in Ridgefield, Connecticut, August 19, 1793, became the author, known in literature as "Peter Parley," of whom Mr. Rufus W. Griswold wrote, "All of Mr. Goodrich's productions inculcate pure morality and cheerful views of life." These were among the ancestors or closely related to the ancestors of the subject of our sketch.

The father of Chauncey Goodrich, who was a farmer, and a class leader in the Methodist church, lived to an advanced age. His marked characteristics were absolute integrity, Puritan firmness and simplicity, and earnest faith. He is also spoken of as a ready speaker and possessed of mechanical skill. Owing to the influence of the mother's example and her pious training, the son became the subject of religious impressions in early childhood, dating his conversion at the age of ten, in the time of a great revival in his native town. It was soon after this that he formed the plan of becoming a minister.

His preparatory studies were pursued at the Hinsdale Academy, Hinsdale, Massachusetts, and the Union High School in Burlington, Vermont. His choice of a college was made, in part, probably, by the influence of Professor Lincoln, who was at one time principal of the Academy at Hinsdale and who became Professor of Latin at Williams in 1853. He entered college as Freshman at the age of twenty-one. He made his decision to become a missionary in his Sophomore year, being influenced by an address of Dr. William Schauffler who visited the college at that time.

The college programs of the period show that he was one of the prominent members of his class. He was a member of the Philologian Society, of which he was for a time vice-president; was also a vice-president

of the Reading-Room Association; was a member of the Committee on Songs for the Biennial Jubilee; and of the Senior Quartette. He belonged to the Delta Upsilon Fraternity. He was also among the foremost scholars of his class, having the Latin Oration at Junior Exhibition, and graduating with Phi Beta Kappa rank. At Commencement he had the Missionary Oration, his subject being "A Single Aim."

After graduation he entered Union Theological Seminary, where he spent one year, completing his course at Andover. He was ordained at Hinsdale, September 21, 1864, and on January 21, with his wife, sailed from New York for Shanghai to join the North China Mission. He arrived at Shanghai July 22, 1865, and Peking, September 13, of the same year. He acquired the Chinese language with great facility and was soon able to use it fluently. Some months after his arrival in China, one of the secretaries of the American Board wrote of him: "Rev. Chauncey Goodrich is at Peking. He has shown a remarkable ability in acquiring the language, and gives promise of the largest usefulness in the missionary work, a fit associate of Henry Blodgett. His admirable tact, enterprise, conception of the work, and faith in its ultimate success, are all that could be desired." Mr. Goodrich published in the *Missionary Herald* for December, 1867, an interesting article on his method of learning the Chinese language, from which the following extract is taken: "I adopted a child's method of learning the Chinese language, with this difference, that I took to my books the first year of my life (in China) instead of the fourth or fifth; and in my reading I have still followed a child's method. A child learns the *colloquial first*,—the every-day language of the people,—and when he begins to read, he first learns, after the alphabet, to read pa, ma, cat, dog, horse, etc.,—all words

of the easiest colloquial. In a similar way I have devoted myself entirely to colloquial phrases and characters. First I learned the *alphabet* (radicals), 214. About half of them were given me by a lady on board ship,—all she had. It was a great mistake that they were not furnished me in America." In November, 1866, he went to Tung-Chou, to open a chapel, on which occasion he wrote: "I have to write now that I have a parish, and a chapel that I may call particularly my own. The place—Tung-Chou—is twelve miles south of Peking, a walled city, two miles in length and one mile in breadth *within the walls.* The place I estimate to contain 50,000 or 75,000 inhabitants; a thriving business city. I went there the 14th of November (1866). On Saturday, November 17, I preached in the chapel for the first time, not without some anxiety, knowing there would be a large crowd to hear; but they all sat or stood quietly till I had finished speaking, when I gave copies of the Gospels to the reading men. Since then, I have preached there nearly every day, always to a numerous and attentive audience."

Along with this work of preaching and continuing his study of the Chinese, he took up the study of Mongol, translating into it some of the Gospels, oversaw a boys' school, made tours to distant towns, and had charge of the printing press, publishing numerous tracts and pamphlets.

For a time he was engaged at a country station (Yiicho, 170 miles west from Peking), but not being able to remain there on account of his wife's health, he was called to assist in the Theological Seminary at Tung-Chou. Here he taught Old Testament History, Church History, Homiletics, and Pastoral Theology. In the latter part of 1874 he began a long trip with two others into the interior, crossing the Yellow River

and travelling in Shansi as far as the provincial Capital. He was gone four and a half months, travelling 2200 miles, preaching often and distributing quantities of books. In 1877 he writes of the growth of his work, saying that when he went to Peking, about twelve years before, there were but three members of the church, while the last annual report showed a membership of 200 to which sixty had been added in the current year.

During the nearly half a century of service in China, whether as pastor, preacher, teacher, author, translator, Dr. Goodrich has ever been an indefatigable worker, and manifested an unreserved devotion to his work. He has ever had great enthusiasm for China and has never failed to prophesy great things for the future of the people. Even when he has returned to this country for recreation, he has been busy speaking to the churches or writing for the press. The above summary of his offices does not tell the complete story of his services. A better idea of a missionary's life may be gathered from the following illuminating extract from a letter written by Dr. Goodrich to the secretary of his class: "Up as usual at 5:30. Morning study of the Bible before and after breakfast. Breakfast at 7. Prayer with theological students at 8, half hour. A most interesting study of the resurrection, 1 Cor., 15. After prayers I ran out to the street as fast as my feet would carry me to get some money changed. This cost a clean half hour. Then Bible translation for an hour. Another hour in preparation for class, and fifteen minutes practice on the cornet with a helper. At 11, first class in seminary for an hour, beginning with a sermon plan and criticism, a short quiz on a pastor's duties, followed by a lecture of a half hour on Luther. At 12 I call on Dr. Ingram and a half hour's visit with a eunuch from the palace. He is one of a hundred and waits on the Empress Dowager. It was exceedingly

interesting to *me,* and I gained quite a little information about Her Majesty and about the Emperor. 12:30 dinner. After dinner I donned my overalls and prepared to do something new."

Dr. Goodrich is still in active service and is one of a very few missionaries of the Board who are nearing the completion of a half century of service. Happily, while he is granted the privilege of seeing with his own eyes the partial fulfillment of his own earlier predictions of a "golden harvest" in China, he is enjoying the Old Testament blessing promised to those who are planted in the house of the Lord,—*they shall still bring forth fruit in old age.*

Dr. Goodrich's more important work in China might be brought under the three-fold classification of evangelistic, educational, and literary. He has been a teacher in the college from the time of its founding, about twenty years ago; dean of the theological seminary twenty-five years; a writer of hymns for over thirty years; and engaged in the work of Bible translation for over twenty years. He has also been secretary of the North China Mission. His ability and success as a teacher were promptly recognized by the authorities of the English College in Peking, in which he was invited to become a professor.

His Alma Mater honored him with the degree of Doctor of Divinity in 1891.

He married first, September 10, 1864, Abbie, daughter of Stephen Hoyt Ambler of Green River, New York, who died at Tung-Chou, September 1, 1874; married second, May 31, 1878, Justina Emily, daughter of Amos Warner Wheeler of Seymour, Connecticut, who had been connected with the Japan Mission. She died of dysentery, at Tung-Chou, September 4, 1878, after an illness of a few days, and after a happy married life of about three months. He next

married May 13, 1880, Sarah Boardman Clapp, daughter of Rev. Luther and Harriet Priscilla (Stedman) Clapp, a descendant of Roger Clapp, who came from Devonshire, England, to Nantasket, on the *Mary and John,* in 1630.

Of four children born to him, two, a daughter and son, by the last marriage, are living: Grace Goodrich, a graduate of the class of 1912 at Oberlin College, and Luther Carrington Goodrich, a member of the class of 1917 at Williams.

He has published: "A Chinese-English Pocket Dictionary," containing 10,400 characters; "A Book of Mandarin Colloquial Sentences" (some 20,000); "A Chinese Hymnal" (in collaboration with Henry Blodgett); various tracts, essays and sermons. He is chairman of a committee of five who have been engaged for years in translating the Bible into the Universal Mandarin Colloquial. This is the spoken language of the whole of China, excluding the South East Segment, from Shanghai to Canton, and includes at least three-quarters of the inhabitants of China. All of the New Testament and a quarter of the Old Testament are completed.

Frederick Hicks, son of Uel and Betsey (Walbridge) Hicks, was born in Bennington, Vermont, September 26, 1834. He was the grandson of Charles Hicks, who, with his sons, drove the first stages over the mountain on the route between Bennington and Boston, and also southward in the direction of Pittsfield. His great-great-grandfather, on his father's side, was killed in the battle of Lexington. His great-grandfather on his mother's side was General Ebenezer Walbridge, who was born in Norwich, Connecticut, in 1738 and went to Bennington in 1765. He was an officer in Colonel Warner's regiment of Green Mountain Boys

in the winter campaign of 1776, in Canada; served as adjutant in the Bennington battle; in 1780, succeeded Colonel Herrick in the command of the Bennington regiment, and afterward became brigadier-general. He was also representative of the town in the General Assembly, in 1778 and 1780, and a member of the State Council for eight years, 1786-95. The Walbridge family traces its ancestry back to Suffolk County, England. "Sir William de Walbridge accompanied King Richard Cœur de Lion to the Holy Land, in the 4th crusade, and there greatly distinguished himself."

William Hicks, an uncle of the subject of our sketch, was graduated at Williams as Valedictorian of his class in 1829. A brother, George, was a member of the class of 1864 here; enlisted as lieutenant in the Fourteenth Vermont Infantry; was in the battle of Gettysburg; and was killed before Petersburg July 30, 1864. He had been appointed acting adjutant; and for gallant services, a commission of brevet captaincy was made out for him, by vote of Congress, and sent to his parents.

Frederick Hicks, before going to college, was for four years clerk in a store in Hoosick Falls, New York. He united with the First Church, Bennington, March 5, 1854, and in 1857 entered college as a Freshman. In college he was a member of the Anti-Secret Confederation; of the Mills Theological Society; of the Lyceum of Natural History, and was one of the party which went to Greenland under the auspices of the Lyceum of Natural History, in 1860. Either before coming to college, or while here, he imbibed the spirit of the missionary zeal and enterprise which first showed itself here in 1806. Early in his college course he consecrated himself unreservedly to the cause of Christ, and the first work he did after graduation, when he went to Central America as a self-supporting colporteur and missionary, was in the spirit of his earlier consecration. Partly in obedi-

ence to his idea of self-support, and partly for the purpose of being independent of any society, he did not offer himself to the American Board, and when subsequently he received appointments from the American Bible Society and the American Tract Society, he remained loyal to his original purpose. For the purpose of finding out the religious condition of the people, he visited Guatemala, Nicaragua, Costa Rica, and Columbia, preaching, and distributing bibles and religious tracts. In his enthusiasm he wrote: "I know the power of the Word, and God's influence upon the minds and hearts of the people, and will pray on and hope on."

He entered earnestly upon the study of the Spanish language and became one of the most proficient in the use of the language of the Spanish-speaking residents there. In January, 1865, he engaged in steady Christian work in Panama, where he opened a school for the gratuitous instruction of colored children, and at the solicitation of some foreign families, taught their children for a time. He also established a Sunday-school for the children of foreign residents, conducted religious services on Sunday and week-day evenings, visited the sick and poor, held for some time a service of Scriptural exposition and prayer, and often, when there was no clergyman, officiated at funerals. After a brief visit to his home in the summer of 1865, during which time he presented the claims of his missionary work in various churches, he returned to his work in Panama in the fall. On account of having a wider field of influence, he accepted a position in the United States Consulate, where he was for a time in full charge. He used the Consulate for Sabbath services, and had a Bible Repository in connection with his position.

In October, 1868, he again revisited the States, and was ordained to preach by a Council of Congregational churches, in the First Church, Bennington, December

23 of that year, Professor Albert Hopkins preaching the sermon.

During the temporary absence of the pastor, he supplied for some weeks the pulpit of the church in Bennington where he had been ordained and of which he was a member.

Owing to the illness of his wife, he left her at a sanitarium, in Dansville, New York, and returned to Panama, in March of that year. Through his instrumentality, a church edifice costing $12,000 was erected. A church was organized and regular services were held. His health, however, soon failed. A severe fall on the ice, which he suffered in March before leaving this country, had developed into a severe form of hip disease, and made it necessary for him to rest from his work. Returning to this country in September, 1869, he experienced some benefit from treatment at Dansville. Going with his family to Bennington in September of the following year, the hip disease having disappeared, he hoped for a recovery of his health. But partly from constitutional tendency, and chiefly from overwork and exposure in an unhealthy climate, he was an invalid. He died February 24, 1871, at the early age of 36.

Though his life was short in the number of years, it was rich in accomplishment, as well as in example and the exhibition of character. He was emphatically a man of strong faith and earnest convictions. To these principles may be traced his idea of self-support, which he carried out completely to the last, and his purpose to be independent of any society. With a confidence similar to that of Müller, as manifested in his "Life of Trust," he carried on his work in humble reliance upon Providence. And he met with success similar to that of Müller. Means came to him often from totally unexpected sources. He was thus enabled to carry on his work, providing for his own and his family's wants,

and at the same time made liberal benefactions to many needy causes; and for some time while in Panama supported, out of these providential means, a colporteur. His self-renunciation and consecration appear the more marked when it is recalled that he turned aside from lucrative positions that were offered to him, in which he could have acquired a considerable fortune had his motives been those of gain.

Besides the church edifice which was erected by his instrumentality, the "Foreigners' Cemetery," a beautifully laid out burial place for foreigners dying in Panama, was a work due to his plannings, superintendence, and labor.

His services of sympathy, and Christian love, as well as his culture, made him a welcome and esteemed guest in the homes of the wealthy and cultivated. The most precious remembrance of him will be in connection with his Christlike labors in ministering to the sick, the suffering, and the poor.

On January 8, 1869, he was married to Miss Mary Jane Waters, daughter of Hiram Waters of Bennington, Vermont.

They had one son, Frederick Waters Hicks, who was described as having "marked characteristics, strongly resembling those of his father." The son fitted for college at Phillips Andover Academy and entered Williams with the class of 1891. Members of his class remember him as "a quiet, modest young man, of unblemished character and correct conduct, interested but not notably prominent in religious work, fond of debating and an active, earnest member of the Philotechnian Society." He read widely, and though caring little for rank in scholarship, he was a successful student. He had strong convictions and was outspoken in his opinions. While he was of a reserved disposition and did not make friends readily, those who really knew him loved

him. In the first term of his Senior year he was obliged to leave college for a time, returning in the spring and entering the class of 1892. He was, however, far from well and a second attack of appendicitis resulted in his death in July, 1891.

Mrs. Hicks died at Bennington, June 3, 1909.

George Cook Raynolds was born in Longmeadow, Massachusetts, February 25, 1839, two days after the death of his father. He was the son of George and Mary (Cook) Raynolds. His grandparents were Samuel and Lucy (Pitkin) Raynolds, and Oliver and Miriam (Rockwell) Cook. His ancestry, which is a distinguished one, is traced, on the father's side, through Rev. Stephen, Rev. John, and Deacon Samuel Williams to Robert Williams, who came from Norwich, England, and settled in Roxbury, Massachusetts. Rev. John Williams was captured by the French and Indians at Deerfield, in 1704, and carried to Canada. Eliazer Williams, supposed to be the lost Dauphin, was in the family of Rev. John Williams. Among other distinguished ancestors were Richard Mather, John Wareham, and John Davenport.

Mr. Raynolds belongs to a missionary family. Of the decendants of his grandfather, Samuel Raynolds, ten have already engaged in missionary work. Mrs. William G. Schauffler, daughter of Samuel Raynolds, was the first single lady sent out by the American Board. Her son, Rev. Henry A. Schauffler, D.D. (Williams 1859), his son, William Gray Schauffler, M.D., and daughter, Mrs. Benjamin Labaree, have all been engaged in foreign missionary work. The eldest sister of the subject of this sketch, Emily Pitkin Raynolds, married Rev. Simeon Howard Calhoun, D.D. (Williams 1829), September 19, 1848, and labored more than forty years in the Syria Mission. Their son,

Charles William Calhoun (Williams 1873), was connected with the same mission and died June 23, 1883. Their daughter, Emily Raynolds Calhoun, married Dr. Galen Bancroft Danforth, December 25, 1871, and was connected with the same mission till the time of her death in 1881. Another daughter, Susan Howard Calhoun, married Rev. Charles Newton Ransom (her cousin and another descendent of Samuel Raynolds), and is now connected with the Zulu Mission.

The father of Mr. Raynolds was, by occupation, a house builder. He was a reliable citizen, an earnest Christian and interested in missions. After his death the widow returned to her home in East Windsor Hill, Connecticut. He was fitted for college at the academy in that place. Here he was under the instruction of Paul A. Chadbourne, who was then principal of the academy, and subsequently president of Williams College. Probably it was due, in part, to Dr. Chadbourne's influence that Raynolds chose Williams College, where he entered as Freshman in 1857. In college he was a member and one of the presidents of the Mills Theological Society. He was one of the speakers at the Junior Exhibition, his subject being "The Trinity of Excellence," and at Commencement, when his subject was "The Monument an Educator."

After graduation, he taught for a year at Mount Anthony Seminary, Bennington, Vermont. He then attended medical lectures in Pittsfield for a time, and then studied in the medical department of New York University, where he was graduated in March, 1864, with the degree of Doctor of Medicine. The following month he was appointed acting assistant surgeon in the United States Navy, a position which he held till December, 1865. He was attached to the *Otsego,* in the fall of 1864, when Lieutenant Cushing blew up the Confederate ram *Albemarle;* was present at the cap-

ture of Plymouth, North Carolina, and, when the *Otsego* was sunk by torpedoes, was transferred to the *Chenango,* and joining the South Atlantic Squadron, he reached Charleston, South Carolina, the day after it was captured by the Union forces.

On resigning from the Navy at the close of the war, he received an appointment to King's County Hospital, Long Island. From here he went to Manchester, Vermont, and then to Chicago, where he remained from November, 1866, till July, 1869.

From early years he had felt an interest in missionary work, having an aunt and sister on mission ground, and he now determined to devote his life to the regeneration of the Orient. On September 11, 1869, under appointment of the American Board, he, with his wife, sailed for the Eastern Turkey Mission, arriving at Harpoot November 26. Here he remained about two years and a half, devoting himself to the study of the Armenian and doing general missionary work, besides having the care, as physician, of four stations. In 1871, at the annual meeting of the mission he was ordained as a minister and appointed as one of those who should proceed to Van to open a new work there, and, from that time, he devoted himself more to educational and evangelistic work and less to medical practice. In 1872, Dr. and Mrs. Raynolds with Rev. H. S. Barnum from Harpoot, and Rev. Joseph E. Scott, a new missionary, established themselves at Van, a city of great interest because of its location and antiquity. It is the capital of the vilayet bearing that name and is situated at the converging point of the three empires of Russia, Persia, and Turkey, being about sixty miles from the frontier of Persia and about 100 miles from Russia. On account of its proximity to these frontiers, Van is the place of residence of English, Russian and Persian consuls. The city is elevated 5500 feet above the level of the

sea, and from the summit of the old citadel Mt. Ararat, covered with eternal snow, is within sight. Van occupies the sight of a prehistoric city and many cuneiform inscriptions are found, cut in the living rock, containing records of races contemporary with Sennacherib and the Babylonian dynasty. At the time when the missionaries established themselves there the city had a population of 35,000, about two-thirds of whom were nominal Christians. The work there was among the nominally Christian Armenian natives. The following extracts, giving some account of the city and its population, are from communications published in the *Missionary Herald* for 1875, the first extract being from a letter of Dr. Raynolds, and the second from the first annual report of the station. "The city is supposed to have been founded by Semiramis, as a summer resort from the heated plains of Babylon, and many inscriptions in the arrow-headed character still attest its ancient occupation. The situation of the city seems to have been determined by the existence of an isolated ledge of rock, near the southeastern corner of the lake. At present the walled city, while containing most of the shops, is the *residence* of but few of the inhabitants. The 'gardens' (any place where trees are found is called a garden in this country) stretch away on two sides of the city to the distance of four or five miles, and it is here that most of the people reside, the men going daily to the city for their business."

"In the city there is more general intelligence than in most interior cities. Most of the young men can read, and there are nine boys' and two girls' schools, with an aggregate, says the Bishop's scribe, of 2000 pupils. Very many of the men have been to Constantinople, and some few to France and Germany. This travel has liberalized them, but it may be doubted whether it has made them more hopeful subjects for the

gospel work. Several societies of young men exist, formed, avowedly, for intellectual improvement; and it is common to hear the members acknowledge that many foolish and superfluous rites have attached themselves to their religion, which it is their purpose, little by little, to cut away. Beyond this, however, their idea does not go."

Such is the city where Dr. Raynolds, with an occasional visit to America or Europe, for relaxation, has labored with the greatest devotion and zeal for more than two score years. These labors have been both varied and abundant. To tell of preaching, teaching, practising medicine, giving medical lectures, distributing copies of the Bible, superintending the erection of church and school buildings, caring for mission premises, touring, ministering to the wants of the poor in famine and war, would be to enumerate but a part of the duties that fell to the lot of Dr. Raynolds. A review of the work at Van after a period of twenty-five years showed that while at the beginning of the mission the Bible was an almost unknown book, during twenty-five years there had been distributed more than 1000 copies of the whole Bible, upward of 3000 copies of the New Testament, together with 4500 parts. The strong prejudice formerly existing against the missionaries had been greatly weakened and in place of persecution had come congratulation. The Sabbath services were attended by audiences of 500, while more than 500 pupils were receiving daily instruction in the schools. The fact that a missionary station exists at Van to-day must be attributed to the unswerving loyalty and indomitable perseverance of Dr. Raynolds, who has nobly held to his post through all discouragement and change. Nor has this work been limited to Van. Schools are maintained in eighteen neighboring villages, and often the gospel has been preached on tours and

journeys made into distant regions. In the fall and winter of 1887-88, Dr. Raynolds made two such journeys to Persia and one to Russia, travelling over 900 miles on horseback in an absence of seven weeks.

If his abundant labors recall the doings of apostolic times, still more so do the perils through which he has passed, for he has been called to witness war, pestilence, famine, massacre, and to pass through persecution and dangers of all sorts. Some accounts of these trials are given in various volumes of the *Missionary Herald.* One of the most terrible of his experiences, as recounted in the *Herald* for 1883, was his encounter with a Kurdish chief, by whom he was robbed and severely wounded, having a most narrow escape with his life. An interesting sequel of this assault occurred twenty years later when the Turkish Government gave Dr. Raynolds an indemnity for the attack, by means of which he was able to help people to erect the church they greatly needed, and which is sometimes spoken of as "The Church which the Kurds built."

At the time of the massacres at Sassoon in 1884 and again in 1895, Dr. Raynolds rendered efficient service, spending several months, at the request of the British Ambassador, in distributing aid to the survivors.

In consequence of the massacres that occurred in Van in 1896, he had a new field of service opened to him, some account of which is given in a letter of recent date. "The general massacres of 1895," writes Dr. Raynolds, "took place while I was in Sassoon, and in June of the following year, Van took its turn at massacre experiences. In consequence of this, an orphanage was opened here in the fall, which has continued till the present year [1911]. During these sixteen years nearly a thousand children have spent a longer or shorter time in the orphanage, a very fair proportion of whom have fully made good, several already taking

good positions as teachers, physicians, preachers, etc., much more than half are living fairly satisfactory lives, while but a small proportion have really done badly. The retrospect of these sixteen years of orphanage work affords me much satisfaction. But this has not been the only form of philanthropic work carried on during this period. For much of the time nearly or quite famine conditions have prevailed and large sums of money have been sent for distribution to the suffering, several hundred thousand dollars having passed through our hands."

Of the variety and importance of the work accomplished by Dr. Raynolds and his wife, who has been his faithful and efficient helpmeet, we may get a completer idea from the following extract taken from a letter written to his home Board by Rev. Mr. Coan, who is a missionary of the Presbyterian Board in Persia, and who in 1900 made a visit to Van. "It has been a great privilege," writes Mr. Coan, "to see the wonderful work that is being carried on here by these two giants, Dr. Raynolds and his wife. Think of a man as at once station treasurer, distributing relief all over the plain, and keeping the accounts involved and sending the reports that are required, keeping up preaching services in two places, four miles apart, superintending the care of 500 orphans and 400 day pupils, the 500 not only cared for physically, but taught and so utilized as to in part pay their own expense. For example, there are trades taught, and half the day is given to trades and half to study. All the cloth used is woven by the children in the looms on the place, the skins of the oxen and sheep eaten are cured on the place, and boys make them up into shoes of three grades. Carpentering and blacksmithing are also done, and all the work needed on the place is done by the boys. All the food needed is prepared on the place, thus training up another corps

as bakers and cooks. So you have every day on the place, being taught how to live useful Christian lives, not far from 1000 children. Then add to all the above the medical work here, to which three afternoons are given, and you have at least a part of the duties of this couple. Alone, without associates, they have carried all these burdens until it is a wonder that they are not broken down."

The following extract is from a letter written in 1903 by Rev. Dr. J. L. Barton, one of the Secretaries of the American Board, and addressed to the secretary of the class of 1861: "In Manchester, Sunday afternoon, you asked me if I would write you about Dr. Raynolds, something in the line of which I spoke to you of him—I am very glad to do so.

"We regard Dr. Raynolds as one of our strong, staunch missionaries in Turkey. He is a man of indomitable energy, always up and at it, never discouraged and never defeated.

"He went to Van, one of the most fanatical parts of our Eastern Turkey field, and within about two days' journey of the Persian border, in 1872, and opened the station. He met with endless opposition, but persistently held on, until during the last two or three years the whole community began to recognize his self-devoted labors, and a very extensive work has been built up. Dr. Raynolds has built a monument for himself there in Van, which will abide when other monuments that have been erected in granite and marble have crumbled and been forgotten. . . .

"We have few cases of more forgetfulness of self, and an entire mergence of self-interest in the great work that has grown up on every side. Dr. Raynolds never seems to think of himself but of what he can do to help on the Kingdom in Turkey.

"You can well imagine that such a man is a great

power. Mrs. Raynolds is in sympathy with him in all the work. We are willing to trust Dr. Raynolds with any sum of money to be expended in the work, having perfect confidence that it would be expended most wisely, and where it would do the largest and most permanent good."

The small boys' school started by Dr. Raynolds forty years ago has grown into a high school, with over 500 pupils in all its departments, and has recently (1913) taken the advance step into a college of which Dr. Raynolds is president. This is the tenth American college established by the American Board in Turkey. Such is the location of Van that it is the natural educational center for a wide extent of territory, not only in Eastern Turkey but in both Russia and Persia.

The vilayet alone, of which Van is the capital, has a population of 380,000. The new college is to provide facilities for the higher education of a population of not less than 1,000,000, many of whom are Armenians, but the majority of whom are Turks or Kurds. Moslems join with the Armenians in making an urgent appeal for the new college, and various races unite in aiding its support.

Rarely in the long period of their service have Dr. and Mrs. Raynolds visited their native land. In 1905-06, in order to restore his health, Dr. Raynolds made an extensive tour, in which he visited Harpoot, Sivas, Constantinople, and various places on the continent of Europe and in England and Ireland.

He received the degree of Doctor of Divinity from his Alma Mater in 1914.

Dr. Raynolds married August 31, 1869, Martha, daughter of Reuben and Almira (Wade) Tinker, of Lyme, Connecticut, and granddaughter of George and Martha (Mather) Wade. They have no children.

Dr. Raynolds' published writings are mostly contained in different volumes of the *Missionary Herald.*

CLASS OF 1862

Patrick Lynet Carden, son of John and Anne (Lynet) Carden, was born March 17, 1835(?), in Ballina, County Mayo, Ireland. His father was a farmer. The son entered college as a Freshman in 1858. He was badly handicapped in college by a poor preparation, but by hard work, he overcame, to some extent, this disadvantage. While he was naturally rather dull, he became, when much roused, brilliant. Though he was not at all notably pious, he was moral and upright, a good fellow, and a person whom every one liked in a way. He was a member of the Mills Theological Society, of which he was for a time vice-president. He was an eloquent speaker, and took the prize at the Junior Moonlight Exhibition, when his performance was regarded as of unusual merit. He was one of the disputants at the Adelphic Union Exhibition, February 26, 1862; and was Orator at the Adelphic Union Exhibition July 9, 1862.

After graduation he entered the Union Army, becoming a second lieutenant in a company of the 125th New York Regiment, of which company his classmate, Armstrong, was captain. He was made a prisoner of war at Harper's Ferry and being sent on parole to Camp Douglas in Chicago, he resigned his position in the army and entered the Theological Seminary of the Northwest. In speaking of the surrender at Harper's Ferry, Captain Armstrong wrote to the class secretary: "We proceeded then to Chicago via Annapolis, Baltimore, and Pittsburgh, Pennsylvania. We had an easy time in Chicago and a fine one. There Pat Carden, my second lieutenant, beat his sword into a plough-

share, removed the brass buttons from his coat and the welting-cord from his trousers, put on a long face and pretended to like the Hebrew Grammar."

During the summer and spring of the first year of his seminary course, Carden was engaged by the American Sunday-school Union to visit and establish Sabbath-schools in the destitute districts of Fulton County, Illinois. He was graduated with honor from the seminary in 1865, in which year he was licensed to preach, married, and went as a missionary to Siam. Under date of June 26, 1882, he wrote to the class secretary: "After a few years' stay in that, to many, unhealthy climate, my wife's health broke completely down, and the doctor compelled us to return home. We came back by way of China and Japan. My next location was Manteno, Illinois, where I had charge of the Presbyterian Church for five years.

"Hemorrhage of the lungs, in the winter of 1876, forced me to take flight to the salubrious climate of California, where, in the city of Marysville, I have been pastor of a good Presbyterian church now over five years. Every year during the summer vacation I go with my family into the Sierra Nevada Mountains, where we have fishing and hunting and all the health and pleasure of a wild mountain life. Last year I went to Buffalo as a delegate to the General Assembly of our Church, and extended my trip as far east as New York City. I was greatly in hopes I should have met in the metropolis some of the members of '62, but failed in my anticipation.

"By this outline sketch you will perceive that my life has been, perhaps, the most varied of all our classmates'. I have circumnavigated the globe, and seen much of the light and dark side in life throughout the world.

"I have not yet reached the summit of fame, and I

am not sure that I have, or ever will, come even to the base of that much-coveted eminence. However, I have had tolerable success, and am blessed with one of the chiefest of earthly joys, a happy family. We have six children. One is in heaven, and five (two boys) are yet with us, happy and strong."

He remained nine years at Marysville, after which he spent one year at Dixon, and then settled at Red Bluff, California, where he died November 8, 1890.

He was married in Chicago, August 29, 1865, to Hannah Caroline, daughter of Dr. William G. and Georgiana L. (Keating) Dyas, granddaughter of Dr. William and Anne (Place) Dyas and of Rev. George and Jane (Little) Keating. She with five children survived him. Of six children born to them four are now living: Godfrey Lynet Carden, who is captain in the United States Revenue Cutter Service; Harry Blythe Pickens, a banker; Alice Campbell; and Georgiana Caroline. Mrs. Carden resides in Marysville, California.

Henry Thomas Perry was born in Ashfield, Massachusetts, May 6, 1838. He was the son of Alvan and Sarah Anne (Sanderson) Perry, and grandson of John and Eunice (Cooledge) Perry and of Chester and Anna (Allis) Sanderson. His immigrant ancestors were all English who came west to Ashfield and Whately, Massachusetts, when those towns were organized. All of Mr. Perry's ancestors were men and women of integrity, truth, righteousness, and public spirit. Mr. Perry's father was a merchant, and for twelve years was Inspector of Customs at Boston. He was an eminently religious man, who diligently studied and believed God's Word. He was a deacon of the Congregational Church in Ashfield, and, at one time, of the

Old South Church, Boston, at Chambers Street Chapel.

Mr. Perry prepared for college in the Sanderson Academy, Ashfield, and in the Williston Seminary, Easthampton, Massachusetts. He entered college in 1858, becoming a member of a class that had an unusual number of members who became distinguished. Among his classmates were General Samuel Chapman Armstrong, President Franklin Carter, Dr. John Henry Denison, Dean Edward Herrick Griffin, Professor George Lansing Raymond, and Chancellor Francis Huntington Snow. In college he was a member of the Mills Theological Society; the Anti-Secret Confederation; the Philologian Society; and of the Lyceum of Natural History. In his Senior year he was Jackson Orator, and was one of the speakers at the Adelphic Union Exhibition, July 9, 1862. He was for a time librarian and treasurer of the Franklin Library. He was one of the speakers at Commencement, his appointment being an Oration, and the subject of his address "Picket Duty."

After graduation he entered Auburn Theological Seminary, where he was graduated in 1865. In December of the same year he was ordained, Dr. Mark Hopkins giving the "charge." He spent one year in home missionary work in Rolla, Missouri, and in November, 1866, under appointment of the American Board, sailed from Boston, with his wife, for Central Turkey, arriving at Aintab January 11, 1867. He remained in that field for seven years, when he returned to this country for a brief visit, in 1873-74, and again two years later. He was then transferred to the Western Turkey Mission, and sailed for his new home in September, 1876, reaching Sivas October 30. Mr. Perry taught homiletics and pastoral theology five years in the theological seminary at Marash, but was compelled by the

malarial climate of that region to remove to the cooler uplands of Asia Minor. He has devoted forty-six years of his life to efficient field and educational service for mission churches. A good idea of the extent, variety, and success of his missionary labors may be obtained from his numerous communications published in the *Missionary Herald,* telling as they do of the establishment of churches, schools, and asylums, of preaching and teaching, of increasing religous interest, of visiting out-stations and of touring among remote villages.

In 1900, Mr. Perry wrote of Sivas and its needs: "In Sivas we are in the center of a large and populous province. Taken in connection with the two colleges at Aintab and Marsovan (one on each side of us), to which we send annually our graduates, we hold an unquestioned leadership in education. Not to mention now the fundamental character of our thorough instruction in Biblical studies, in the linguistic and scientific lines no schools except that under the special endowment of the Turkish Government even undertake to rival us. There are now on duty six teachers having in charge 265 pupils, of whom only ten are boarders. The reason why there are no more boarding pupils is that we cannot receive them, since we have no room for a boarding department."

The most important, perhaps, of Mr. Perry's missionary services was the founding of the normal school at Sivas for the purpose of educating native teachers and missionaries. The school has now over 1000 resident pupils. Tributary to this school is a system of primary schools which were organized by Mr. Perry throughout Pontus, these schools being managed from the normal school and taught chiefly by its graduates. In the generation of its existence, the normal school has trained many leaders of thought, graduating as it has many ministers, lawyers, doctors, and teachers. To its

influence in thus training leading minds and its advocacy of civic freedom and religious tolerance the reform movement in Turkey owes much. Of scarcely inferior importance are the services rendered by Mr. Perry at the time of the Armenian massacres when thousands of his parishioners were massacred, when he raised funds for the founding of an asylum for orphans, more than 800 of whom were received and cared for. A part of this scheme was the establishing of trade schools in which the orphans were taught and rendered self-supporting.

Mr. Perry received the degree of Master of Arts in course from his Alma Mater, in 1865, and at the celebration of the fiftieth anniversary of his graduation, in 1912, he was honored with the degree of Doctor of Divinity.

Mr. Perry was married in Rolla, Missouri, September 19, 1866, to Jeanne H., adopted daughter of Rev. Williston and Elizabeth (Shearer) Jones. She was born in Cedar Rapids, Iowa, and was educated at the Iowa State Normal School and Oxford Female Seminary, Ohio. She died at Sivas, Turkey, May 3, 1884. The *Missionary Herald* of that year contains an appreciative memorial of her life and character. Mr. Perry was married again, December 9, 1891, to Mary Ellen Hartwell, daughter of Edmund and Eliza (Tyler) Hartwell, and descendant of William Hartwell, who came from Kent, England, in 1636, and settled in Lexington, Massachusetts. Before her marriage, Mrs. Perry was connected with the Presbyterian Mission at Siam. She is spoken of as a person of rare excellence of character, and one who has been especially helpful both to her husband and in the mission service.

Of seven children born to Mr. Perry by the first marriage, five daughters died before their mother. A son and daughter are living: Alvan Williston Perry,

broker and dealer in real estate, New York City; and Miss Jeanne Hannah Perry, a graduate of Smith College in the class of 1909, a teacher of botany and biology in the Wolcott School, Denver, Colorado.

Dr. and Mrs. Perry are at present (1914) in this country.

CLASS OF 1863

Alexander Moss Merwin was born September 3, 1839, in Norwalk, Connecticut, on the farm and in the house where his great-grandfather, coming from Wales, settled in 1645. He was the son of Timothy Taylor and Hannah Bartow (White) Merwin, of Danbury, Connecticut, and grandson of Rev. Samuel Merwin of Milford, Connecticut, and Clarina Bradley Taylor and of Ephraim Moss White of Danbury, and of Charity Tucker, who was of Dutch descent. Mr. Merwin traced his descent through his father from Miles Merwin, who came from Milford, Wales, in 1645, and died at Milford, Connecticut, in 1697. Descendants of Miles Merwin still live in Milford and New Milford. Through his mother, Mr. Merwin was descended from Thomas White, who came from Weymouth, England, to Weymouth, Massachusetts, and was made a "freeman" in 1635.

An ancestor on the mother's side was Joseph Moss (Harvard 1699), who received from Yale, in 1702, the honorary degree of Master of Arts, and was one of the Fellows and early benefactors of Yale. The grandfather, Rev. Samuel Merwin of Milford, was graduated at Yale in 1802, and the father, Timothy Taylor Merwin, was graduated at Yale in 1827. Timothy Taylor Merwin had a brother, Samuel John Mills Merwin, who was graduated at Yale in 1839. He also had five sisters, all of whom married graduates of colleges, and four of them married ministers, one of whom was Rev.

Gordon Hall, son of the missionary. Four of these five husbands were graduates of Yale.

Rev. Samuel Merwin, the grandfather of Alexander Moss Merwin, in 1805 became pastor of the United Society (later occupying the North Church) in New Haven, Connecticut. This pastorate continued for more than a quarter of a century. Dexter ("Biographical Sketches") says of him: "Mr. Merwin was a man of a remarkably meek, gentle, and patient spirit; notably gifted in prayer, but considered a dull preacher. He is commemorated by a tablet in the present United Church and by a portrait in their Chapel."

Alexander Moss Merwin fitted for college at Burr and Burton Seminary, Manchester, Vermont. He entered college with the class of 1862 and remained with that class nearly through the Sophomore year, when he left college. After an absence of some time he returned to college, entering the class of 1863. In college he was a member of the Equitable Fraternity; of the Philologian Society; of the Lyceum of Natural History; of the Williams Art Association; and of the Mills Society, of which he was treasurer in Junior year and the president the first term of Senior year.

He received the appointment of an Oration, and was one of the speakers at Commencement, his subject being "Stoicism."

After graduation, he entered Princeton Theological Seminary and, after completing the course there, was ordained by the Presbytery of North River, June 14, 1866, and the same year went as a missionary, under appointment of the Presbyterian Board, to Valparaiso, Chili. For a time he took part in the Spanish evangelical work just started in Santiago, and then, in 1868, settled in Valparaiso and gathered the first Protestant congregation there, preaching the first Protestant sermon in Spanish ever preached in Valparaiso. The con-

gregation, which at first consisted of not more than twelve regular attendants, after fifteen years numbered nearly 300, 140 of whom were communicants. The church which he then founded there is still under the care of the Presbyterian Board of Foreign Missions.

He also established a school and home for orphan children, and for many years edited a Spanish periodical, *La Alianza Evanjelica.* The school, home, and paper are still flourishing under the care of the mission workers. After nineteen years of successful work in Chili, on account of failing health of himself and family, he moved, in 1886, to Santa Barbara, California, and a year later to Pasadena. For a year or so after taking up his residence in Pasadena, he was occupied in organizing three churches for English-speaking people, and then became missionary among the Spanish-speaking residents of Pasadena and vicinity, and later was superintendent of an important work among the so-called Mexicans in Southern California, who numbered about 45,000. For seventeen years he was thus under the care of the Presbyterian Board of Home Missions, and these years were full of labors for the Spanish-speaking residents of California.

He died of pneumonia in Pasadena, February 2, 1905. At the time of his death a local paper said: "It is doubtful if the loss of any other man would have stirred the community to more heartfelt sorrow. He was active not only in his chosen profession, but in various directions in which men of force and ability must find vent for their energies; and he brought into every relation of life innate qualities of head and heart that endeared him to all who knew him."

Mr. Merwin received the honorary degree of Master of Arts from Yale College in 1880, having taken the same degree in course from Williams in 1866. He was for many years president of the South Pasadena Public

Library, and also for six years of the Twilight Club of Pasadena. He was also chaplain of the Society of Colonial Wars, and a member of the Society of the Sons of the Revolution and of the Society of Colonial Governors.

While in college and the seminary he served for a time as a substitute for chaplains Hopkins and Roe at Alexandria and Fortress Munroe hospitals; he also took part in the field work of the Christian and Sanitary Commissions at different times.

Mr. Merwin was married October 3, 1866, in Manchester, Vermont, to Elizabeth, daughter of William A. and Mary J. (Putnam) Burnham, and granddaughter of Jesse and Elizabeth Putnam.

Of five children born of this marriage, two are living: Mary Amelia Merwin, missionary in Mexican work, and William Burnham Merwin, a broker in Los Angeles, California. Mrs. Merwin resides in Pasadena, California.

Samuel Swain Mitchell, son of Matthew and Susan (Swain) Mitchell, both of Nantucket families, was born at Hudson, New York, September 8, 1840. He pursued his preparatory studies at different schools, but the school from which he went directly to college was a private one kept by Rev. Mr. Bradbury, at Hudson. He entered college as a Freshman in 1859. The class to which he belonged was one of the larger ones of that period and had several members who became distinguished. In college, he was a member of the Philologian Literary Society; the Williams Art Association; Williams Quartette Society; Lyceum of Natural History; Mills Theological Society. He was a disputant in the Adelphic Union Debate, March, 1863; was Toastmaster at the Biennial Celebration of the class; a member of the Committee on Songs, Class

Day; and during Senior year he was one of the editors of the *Williams Quarterly.*

The following extract is from a letter written to the class secretary and published in the report that was issued twenty years after graduation: "My course since leaving college has been somewhat as follows: Studied theology one year at Auburn and two years at Union Seminary, New York; served in the Christian Commission; was or attempted to be a missionary of A. B. C. F. M. in Syria, but returned after one year on finding myself unable to endure the climate and work; took a church in Wisconsin; taken down with western fever; for two months seriously ill; on partial recovery went to Germany; spent four years, dividing my time between Tübingen and Leipsic and travelling, choosing by preference the high mountain Alpine regions. My time during this German period was occupied with desultory study, with an emphatic leaning to the Semitic languages and history tinged with a flavoring of modern philosophy, diversified by occasional indulgence in the delights of poetry and general literature, as well as rendered more varied by assiduous cultivation of vocal and instrumental music." Finding the climate of North Germany prejudicial to his wife's health, he removed in the spring of 1875 to Rome, where he devoted himself to the career of an artist, becoming a portrait, landscape, genre, and architectural painter. He lived abroad the most of the time, the later years of his life being spent in Spain.

The following is the conclusion of a letter addressed by Mr. Mitchell to the secretary of his class and published in the "Fortieth Year Report." "I have received no academic honors or degrees, belonged to no clubs, held no official positions. I have published no books or pamphlets, with the exception of a series of letters, occasionally, in the *New York Times,* reviewing

the archæological publications of Germany and Italy. My long sojourn in foreign countries has brought with it a knowledge of various modern languages, and as far as my leisure would permit, aside from my painting, I have been able to occupy myself to some extent, although not exhaustively, with the literary productions of the various countries. At present I am living in Spain, interested in the language of the country, and happen to have just concluded the first volume of 'Don Quixote.' The language is difficult and the pronunciation especially so. With regard to my artistic work, the field of art is so broad and mastery of all its branches being an impossibility, I have for some time occupied myself mainly in studying and copying the architectural monuments of the various countries I have been in, *e.g.*, the temples of Egypt, and the Greek temples in Southern Italy; namely, those in Pæstum, near Naples, and Girgenti, in Sicily. I have been occupied more recently with the cathedrals of Italy, Germany, France, and, at present, with those of Spain.

"During the short time that I have been in the country, I have copied the facade of the magnificent cathedral at Burgos, in Northen Spain, and am at present working in the cloister of San Juan de los Reyes, at Toledo, one of the glories of the Gothic architecture of Spain. I am more and more impressed by the inexhaustible treasures in art and literature which the ancient civilizations of the world afford, and am alternately spurred on by the inspiring influences which surround me, and depressed by a sense of the utter inadequacy of my efforts."

The preceding extracts, which have given an outline of Mr. Mitchell's life, may be supplemented by the following dates:—he was ordained by the Presbytery at Newark, New Jersey, October 3, 1866; was a foreign missionary under appointment of the American Board,

at Abeih, Syria, 1866-68; stated supply at Jefferson, Wisconsin, 1869-70; resided in Germany 1870-74; an artist at Newton Centre, Massachusetts, 1875; artist in Europe and United States, 1876-1904.

On returning to this country in 1904, Mr. Mitchell was taken sick on the steamer, and died at a hospital in New York, on December 7, of that year.

He was married April 3, 1867, at Poughkeepsie, New York, to Miss Lucy Myers Wright, daughter of Rev. Austin Hazen Wright, M.D. (Dartmouth 1830), and Mrs. Catharine (Myers) Wright, missionaries at Urumia, Persia. Dr. Wright had a long period of useful service as a missionary in Persia, where his labors were those of a preacher, physician, and translator. He was eminent also as a linguist, having a perfect acquaintance with the Turkish, Syriac, and Persian languages. Mrs. Mitchell, the daughter, was a lady of superior talents and of fine literary and artistic tastes. In 1883, she published a work of great merit on the "History of Ancient Sculpture," also a series of articles on Greek Sculpture in the *Century Magazine*. She died March 10, 1888. They had no children.

Professor John Henry Wright (Dartmouth 1873), formerly Professor of Greek and Dean of the Graduate School in Harvard University, was her brother.

Alfred Otis Treat, fourth son of Rev. Selah Burr and Abigail (Peters) Treat, and grandson of Selah and Anna (Williams) Treat, was born at Newark, New Jersey, February 28, 1840. The father was graduated at Yale in the class of 1824, studied law and practiced it as a profession for seven years, and then studied theology at Andover. He was for four years pastor of the Third Presbyterian Church at Newark, New Jersey, and then, compelled by ill health to leave

that position, he became associate editor with Dr. Absalom Peters, of the *Biblical Repository* and *American Eclectic.* In 1843, he took editorial charge of the *Missionary Herald* and the *Youth's Dayspring,* and in 1847, was elected one of the Corresponding Secretaries of the American Board. It was in this position that he performed his most important life-work, being connected with the Board for thirty-four years. At the time of his death in 1877, the Prudential Committee passed a Minute, from which the following extract is taken: "His practical wisdom, sound judgment, and well-balanced character secured him not only the highest respect and esteem in the more immediate sphere of his labors, but made him the trusted friend and counselor of many in other walks of life. Modest and unassuming in manner, it was only those who knew him best that most fully appreciated his wide historical knowledge, his fund of illustrative anecdote, and the soundness and accuracy of his judgment." A striking illustration of his remarkable modesty was given when he declined the honor of the degree of Doctor of Divinity which had been conferred on him by Rutgers College. He married a daughter of Judge Peters, of Hartford, with whom he had studied law for a time.

The son fitted for college at the Boston Latin School, and, with a younger brother, entered college as a Freshman in the fall of 1859. He was spoken of by his classmates and friends as quiet and unassuming in demeanor, and kind in disposition. He engaged in various college activities. He was a member of the Alpha Delta Phi Fraternity; of the Philotechnian Society, in which, at different times, he held the offices of vice-president, secretary, and library committee; he also belonged to the Lyceum of Natural History; to the Glee Club; Williams Quartette; the Thespian So-

ciety, in which he was at different times president, secretary, and treasurer; he was also a director in the Reading Room Association, and was Prophet at the Class Day Exercises.

Among his classmates were several who became eminent in after life. Of these may be named John G. Davenport, Samuel W. Dike, Addison P. Foster, James C. Foye, A. Lawrence Hopkins, Daniel Merriam, John B. Morley, Henry D. Nicoll, Leverett W. Spring.

After leaving college, he studied medicine in the Bellevue Hospital Medical College, New York City, at which he was graduated in 1866.

For a short time during the Civil War he was Assistant Surgeon in the Third New York Volunteer Cavalry. After leaving the medical school he had some medical service in the New York Hospital and spent some time, also, in the study of theology. On September 21, 1867, he sailed from New York for Shanghai, under the auspices of the American Board, to join the North China Mission as a missionary physician. He reached Shanghai November 14, and Peking December 6, seventy-six days from New York. His first letter home spoke of the "great joy and thankfulness" with which he took his place among the missionary laborers in Peking. Hon. S. Wells Williams wrote concerning Dr. Treat, to his father: "I congratulate you on having a son who is so willing to carry out your own views, and seems likely to enter into the work with faith and patience. He has an open door for usefulness among the sick and sinful in this region, and our best wishes for long service in the vineyard. It is a warning note to me, of the drawing nigh of the eventide of life, to see one of the boys who, in 1845, was around your table in Tremont Street, thinking chiefly of hard lessons contrasted with jolly play, coming suddenly to

view as a co-worker in mission plans, in the far-off city. I hope the churches in the United States will send hundreds of their best youths, to elevate the Chinese to be the true 'Celestials' in Christ Jesus."

Dr. Treat was sent out for a term of five years, but remained six years and a half, doing most faithful service. He was stationed for a time at Peking and also at Tientsin. In 1870 he with Rev. Chauncey Goodrich (Williams 1861), who had been a college mate for two years, and Rev. Isaac Pierson (Yale 1866), opened up a new station at Yu Chou, 120 miles west of Peking. Dr. Treat and Mr. Goodrich had previously made a tentative visit to this place and had been cheered by the marked intelligence of the natives to investigate the doctrine the missionaries came to tell them; while people came not only from various sections of the city, but from towns and villages at considerable distance to obtain medicine and avail themselves of Dr. Treat's medical skill. During the five weeks of this preliminary visit, about 250 cases came under Dr. Treat's medical care. In a few months a church nearly as large as that at Tientsin was organized, a dispensary was opened and a training school for helpers started. In the midst of these abundant labors, in which he was meeting with great success, he was constrained by ill health, in 1874, to return to this country, and to his father's home, but with the hope of returning to his work in China, in which he had become greatly interested. The following extract is taken from the "Fortieth Year Report" of his class: "However, before his complete recovery his mother's health failed, and not long after his father died, and his duty was plainly indicated. He devoted time and strength, the latter not fully regained, to the care of his invalid mother. His own health was never reëstablished. By 1880 he was rapidly declining. In May of that year he went to the Adirondack plateau,

but in June, after a short row upon the lake at Lucerne, New York, he was seized with a hemmorhage of the lungs, and died the next morning, June 20, 1880. 'So his life,' writes his brother and classmate, Charles, 'was spent, though prematurely, as it seemed to our vision, yet brightly and beautifully. He said little, but acted well his part, and when the end came it found him ready and glad to go.' He never married."

Dr. Treat had various letters published in the *Missionary Herald,* for which he also wrote a series of scientific and illustrated papers on "The Great Wall of China"; "The Altar to Heaven"; "Japan"; "Peking"; and "The Tung-Chou Pagoda."

CLASS OF 1864

Alpheus Newell Andrus, son of Roderick Clark and Fanny Roxana (Upson) Andrus, was born in New York City, July 17, 1843. The immigrant ancestors of Mr. Andrus came from Scotland and settled in Connecticut. His father was a merchant. His parents were industrious, economical, eminently pious, faithful workers in the church, and generous givers to the cause of Christ. The circumstances and influence of the home life were peculiarly pleasant and happy. While the family means were moderate, the tastes of the members of the household were intellectual. The training and influences of the home life were promotive of the best virtues,—spirituality, cheerfulness, regularity, orderliness, neatness, helpfulness of others, and loyalty to duty in all things.

Mr. Andrus fitted for college at College Hill (now Riverview) Academy, Poughkeepsie, New York, and entered college as a Freshman in 1860. Among his classmates were Henry M. Booth, Timothy J. Darling, Francis T. Ingalls, Charles C. Tracy, John L. R.

Trask. During his college course he often engaged in teaching. He also engaged in a variety of college activities. He was a member of the Mills Theological Society, of which he was for a time recording secretary; of the Philologian Society, for which he was one of the disputants in the Adelphic Union Debate October 21, 1863; he was one of the speakers at the Prize Rhetorical Exhibition August 5, 1862; he was for a time secretary and treasurer and one of the directors of the Athletic Baseball Club; one of the standing committee of the Rip-Raps Baseball Club; and a member of the Committee of Arrangements for Class Day. He was a successful student and was one of the speakers at Commencement, the subject of his oration being "National Eloquence." On graduation he entered Union Theological Seminary, from which he was graduated in 1867, after which he remained in the seminary six months pursuing post-graduate studies.

On April 25, 1868, he with his wife sailed from New York, under appointment of the American Board, to join the mission to Eastern Turkey. He landed in Constantinople, May, 1868, reached Harpoot in June, and Mardin, the station to which he was assigned, November 20. At that time Mardin was the southernmost station of the mission. It is one of the chief cities in the province of Kurdistan, in Asiatic Turkey, and is built high up on the southern and eastern slopes of one of the highest peaks of the Ante-Taurus range of mountains that forms the northern boundary of Mesopotamia. It is uncertain when or by whom the city was founded. Tradition relates that in the latter part of the fourteenth century it successfully resisted for three years, the repeated attacks of Tamerlane. The following description of the city is given by Mr. Andrus: "The city, as at present located, is 1600 feet above the vast plains of Mesopotamia, which stretch out, with an

almost unbroken level, to the southeast, south, and southwest. The houses are for the most part built in terraces one above another, so that the roof of one forms the yard to that which is above it. The city is not very broad, yet the hill is so steep that not infrequently snow will fall in the upper portions while it is raining in the lower wards. Although so lifted up above the plains, yet in the summer the city suffers from its nearness to them. They are very hot through the day, but in the night there is usually a cool breeze blowing over them. The heated air rises and is driven against these mountain slopes upon which the city rests. The result of this is a tendency to uniformity of temperature day and night." It is spoken of as a healthy place with no malaria. The population of the city in 1875 was something over 16,000, distributed among a half dozen different sects. The language of the city is chiefly Arabic, though Kurdish and Turkish are used in some transactions. About a year before the arrival of Mr. Andrus a church of nineteen members was organized upon a self-supporting basis, and a school established. In the spring of 1869 a theological class was formed under the tuition of Mr. Andrus and two associates. Shortly after this he was left in sole charge of the field and the Theological Seminary. His work of an educational and evangelical nature took him often to out-stations and more distant towns. In the *Missionary Herald* for 1870 is an account of his visit to Sert, where there was a church standing "alone in the midst of surrounding darkness," and where he had a most cordial welcome. Two years later he made a tour of much interest to Diarbekir, and thence to Redwan and other places in the Kurdish mountain portion of the field, one object of the tour being to look into the wants of the Arabic speaking villages dependent on Sert. The *Missionary Herald* for 1877 contains an interesting communication

from Mr. Andrus entitled "The Missing Link," which was really an appeal for the establishment of a mission station at Bagdad. Somewhat later he spent a winter in making extended observations in Mosul and Bagdad. The "long and able report" which he gave to the mission of the missionary efforts at Bagdad led the Prudential Committee of the Board to seek for two men to send to that field. The annual report for 1879 spoke of the evangelical work in three villages in the neighborhood of Midyat, and of the addition in those villages of 700 to the number of Protestant souls, while seven other villages asked for missionaries. In 1892, Mr. Andrus reports an extended visit to a district called Sherwan, lying east of Sert, a region heretofore unexplored by our missionaries. This journey covered more than 500 miles and occupied forty-two days. In 1894 he writes from Midyat: "Last year I was away 246 days out of 365 and travelled on horseback 1395 miles. This year so far I have been at home just ten days, and am now on a tour through this mountain and then on to Sert." To aid him in his work among the people of these regions, he commenced, about this time, a transliteration into Arabo-Kurdish of the Armeno-Kurdish Gospel of Matthew. In 1896 Mr. Andrus had much to do with the general relief work among those who had suffered from the massacres, as many as 20,000 people being thus aided. In September of this year there was opened at Mardin an orphanage, with which Mr. Andrus had much to do. In the first two years this institution cared for over 100 orphans who had been carefully selected from thirty-four places.

It will be seen that while Mr. Andrus' labors have been multifarious, they have been largely evangelical and educational. In his forty-six years of service, he has seen the establishment in his field of numerous

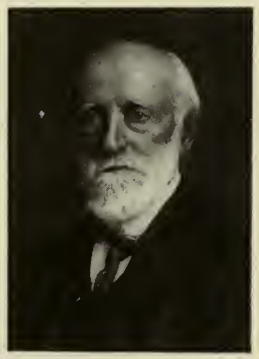
churches and schools of various grades, and both churches and schools have been generally prosperous. On the occasion of the celebration of the twenty-fifth anniversary of the first evangelical church at Mardin in 1893, there was reported a membership of over 200, a Sabbath-school of about the same number, a congregation of 500, while the gifts for educational and religious purposes for twenty-five years amounted to over $13,000.

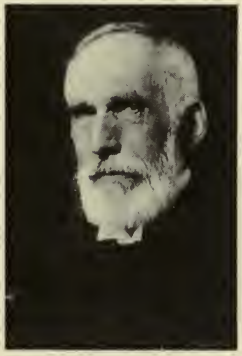
Of especial importance also has been Mr. Andrus' work in connection with the Theological Seminary at Mardin. For the years 1875-87 he was chiefly engaged in giving instruction in this institution in Biblical interpretation, evidences of Christianity, and systematic theology. Students from this seminary have gone forth to occupy prominent positions and to exert a strong religious influence in various parts of the Turkish Empire.

Mr. Andrus has also written much for the *Missionary Herald,* and by his letters and illuminating articles has done much to enlighten the American churches as to affairs in Turkey. Worthy of mention here are his papers on "Oppression in Turkey," "Concerning the Yezidees," and "Impressions from a Missionary Experience of Twenty-five Years."

In his long period of service, Mr. Andrus has always manifested a spirit of wise aggressiveness, while his sound judgment and courage in the face of difficulties and dangers have made him a most valued member of the mission.

As he has already passed the age of three score and ten years and looks back upon nearly a half-century of work at Mardin, he stands forth as one of the veterans of the whole missionary corps. A missionary classmate says of him that he has done "the bravest of work in the hardest of fields." Still able to do efficient work,





George Cook Raynolds
Chauncey Goodrich
Charles Chapin Tracy

Alpheus Newell Andrus
Henry Thomas Perry
George Thomas Washburn

MISSIONARIES NOW LIVING (1914) WHOSE TERMS OF SERVICE IN EACH CASE EXCEED FORTY YEARS

he is an illustration of the Old Testament blessing, "They shall still bring forth fruit in old age."

In the period of his service he has visited the United States three times, 1874, 1887, and 1900.

The degree of Doctor of Divinity was conferred upon him *in absentia* by his Alma Mater in 1914.

He was married in Jewett, Greene County, New York, March 26, 1868, to Miss Louisa Morse, daughter of Justin and Luna Morse. She died December 29, 1873. He was married, secondly, in Toledo, Ohio, September, 1875, to Miss Olive L. Parmalee, a missionary teacher at Mardin, daughter of William and Laura Parmalee.

Of four children born to him, two are living and reside in New York City: Miss Harriet L. Andrus, a deaconess, and Miss Clara Morse Andrus, a stenographer.

Mr. Andrus has aided in the preparation and printing of an Armeno-Kurdish Hymn-book, and the translation and transliteration of the Gospel of Matthew from the Armeno-Kurdish to the Arabo-Kurdish.

Charles Chapin Tracy, son of Orramel and Cynthia (Kellogg) Tracy, and grandson of Nehemiah and Lucy (Olmsted) Tracy and of Samuel and Sarah (Rogers) Kellogg, was born in East Smithfield, Bradford County, Pennsylvania, October 31, 1838. His grandfather Tracy was born in East Haddam, Connecticut, and his grandfather Kellogg and his mother were born in Vermont. The Tracy family is descended from Lieutenant Thomas Tracy, who emigrated from England and settled in Norwich, Connecticut, in 1660. The ancestors of Thomas Tracy, the de Tracys of Toddington, England, lived on the same estate 700 years. Sir William de Tracy married Godiva, granddaughter

of King Alfred. There were numerous knights in the family.

Charles Chapin Tracy is a relative of the missionary, Rev. William Tracy, D.D., who was sometime a member of the class of 1833 at Williams, and who had three sons graduate here, two in the class of 1866, and one, a missionary, in the class of 1874.

The father of Charles Chapin Tracy was a pioneer farmer, and was a man remarkable for his generosity, and one who lived peaceably with all men. The mother was a woman of marked piety and of heroic spirit. His mother died when he was fourteen years of age and his father died four years later.

Mr. Tracy prepared himself for college, learning Latin and Greek alone, in the interim of work on the farm, and entered college as a Junior in 1862. In college he was a member of the Philologian Society, of which he was secretary one quarter, and for which, in the Adelphic Union Exhibition, March 2, 1864, he was one of the disputants; he was a member of the Mills Theological Society, of which he was vice-president two terms; and also a member of the Athletic Baseball Club. He was both Poet and Historian on Class Day. He was an assiduous and successful student, and was graduated with Phi Beta Kappa rank. At Commencement he read the "Æsthetical" Poem. On graduation he entered Union Theological Seminary, where he spent three years, graduating in 1867. On July 17 of the same year he was ordained by Presbytery, and on the 24th of the following month, he sailed with his wife from New York for Liverpool, under the appointment of the American Board as a missionary to Western Turkey. He was at first located at Marsovan, 350 miles east of Constantinople. His first work was with theological training classes. After two and a half years he was called to Constantinople, where he was

engaged in literary work and preaching, till 1873, when he was recalled to the seminary.

In view of the long period of useful service which Mr. Tracy was destined to render in Turkey, it will be interesting here to read his first impression as given in a letter of date November 16, 1867. "This is Turkey," he writes, "as it presents itself to me: selfishness prevails, truth and righteousness are trampled upon wherever people dare to do it. Extortion, inefficiency, folly, bribery, oppression, bear the name of government. Right, separate from self-interest, is an idea that has not yet dawned upon the Turk. A moral torpor prevails; the hand of justice is palsied. Temporal interests are in no better condition. The moral basis of commerce is wanting. The seller always asks twice what he expects to take, and gives goods worse than his samples. The buyer offers half what he expects to give. Every one is as dishonest as he can be under the circumstances. . . .

"If you wish to know how we feel, I will thus express it,—We are *satisfied.* The field is great enough; the work extensive enough; the sense of our Master's approval encouragement enough.

"The plain of Marsovan is beautiful; the ring of mountains around is grand; the air is as fine and healthful as that of New England. I thank God that we are here, and that I am not engaged in a scramble after a pulpit in America. We have few friends, but they are very dear, and thus far we are happy. We wish continued remembrance in your prayers."

While Dr. Tracy has had wide experience in the performance of a great variety of missionary labors, such as preaching, itinerating, establishing churches, organizing Sunday-schools, building houses of worship, his great and distinctive work has been in the line of education, particularly in connection with the found-

ing and developing of Anatolia College, of which he was until recently president. The history of this institution would be largely a record of Dr. Tracy's life work.

Anatolia College, whose development owes so much to the efforts of Dr. Tracy and which has recently passed the twenty-fifth anniversary of its founding, is one of the most important of the higher institutions under the care of the American Board. It has ten nationalities represented in its list of students, among them being Russians, Roumanians, Macedonians, and Egyptians.

A report rendered in 1908, when the college was twenty-two years old, stated that 1540 young men had been connected with it, of whom 226 had been graduated, and that about 300 were then in attendance. Its standard of scholarship is high, and the instruction given is distinctly religious. In vacations these students go forth into various parts of the East carrying with them the light and knowledge of the gospel, thus exemplifying the motto of the college: "The Morning Cometh." The college needs and deserves a goodly sum for endowment and the erection of buildings. That the college merits the help of the Christian wealth of America, is evidenced by the fact that it was the first missionary college selected to be aided by Dr. D. K. Pearsons. The college has commended itself by its work not only to the people but to the Government, which some twelve years ago established the college by a firman. It has already proved a mighty agency in the regeneration of modern Turkey. In an article on "Anatolia College," printed in the *Missionary Herald* for 1903, Dr. Tracy enumerated the following among the results obtained: The students generally graduate with the love of Christ in their hearts and the determination to devote their lives to

his service; at least a sixth of the graduates become ministers of the gospel and about a third become teachers; those who become physicians or merchants, or follow other professions, generally take rank far ahead of others in the same pursuits, both as concerns ability and moral character; almost all the Christian laborers in the Marsovan field, as well as in many other fields far and near, have come from the college and the girls' boarding-school; and besides these results there is a widely pervasive influence of the college, which refuses to be put in statistical form.

Anatolia College, however, is but one of a group of institutions included in one compound. Within the forty acres of land belonging to the mission, are situated also the girls' school, the high school, the Anatolia college hospital, the orphanages, and the theological school, which is really the parent of the college. To say nothing of the influence radiating far beyond, the power of the college is immediately decisive for good in a tract of country comprising nearly 80,000 square miles.

On account of health, Dr. and Mrs. Tracy spent the period 1875-78 in this country. Subsequent visits to this country were made in 1891, 1902, and 1914.

After almost a half-century of faithful service, in which they have "experienced the rigors of toil, the perils of famine, pestilence, and massacre, and borne the burden of heavy responsibility," Dr. and Mrs. Tracy still find themselves in almost full strength at three score and fifteen. Until his recent resignation, Dr. Tracy presided with efficiency over the institution he has done so much to establish and develop. When, a few years ago, there was celebrated the completion of forty years of service, along with the fortieth anniversary of his marriage and his seventieth birthday, the proceedings showed in how great esteem Dr. and Mrs.

Tracy are held by the members of the mission and the natives.

He was married August 14, 1867, at Athens, Pennsylvania, to Myra A., daughter of Chester and Lemira (Fish) Park, granddaughter of Jabez and Susanna (Dana) Fish and Moses and Mary (Spalding) Park, and a descendant of Robert Park. Susanna Dana was daughter of Colonel Anderson Dana, who perished with the troops he commanded at the massacre of Wyoming, 1778.

Of eight children born to them, three are living: Charles Kellogg Tracy, missionary at Smyrna, Turkey; Henry Chester Tracy, Professor of Botany and Agriculture, Hollywood, Los Angeles, California; and Mary Theodora Tracy, teacher at Marsovan, Turkey in Asia.

Besides frequent letters, Dr. Tracy has contributed to the *Missionary Herald* numerous illuminating articles, among which may be mentioned, "The Greek Work in the Marsovan District"; "Anatolia College as an Evangelizing Agency"; "Missions of the American Board in Asiatic Turkey"; "Matters New and Old in the Levant"; "The Outlook for Christ in Asiatic Turkey." Besides these he has published, "The Family" (Constantinople, 1872); "Myra" (Boston, 1877); "Talks on the Veranda" (Boston, 1893); "Notes on Hebrews"; also many brochures, hymns, etc.

Dr. Tracy received from his Alma Mater the degree of Master of Arts in course, in 1867, and the honorary degree of Doctor of Divinity in 1894.

CLASS OF 1865

Thomas Lafon Gulick was born on missionary ground and belonged to a missionary family, his father and five brothers and sisters being missionaries. He

was born at Koloa, Kauai, Hawaiian Islands, April 10, 1839. He was the son of Rev. Peter Johnson and Fanny Hinckley (Thomas) Gulick, and grandson of John Gulick, who was a farmer in Freehold, New Jersey. He was descended, on the father's side, from Hendrick Gulick, who came to New York from the Netherlands in 1653. Rev. Peter Johnson Gulick, the father, was a missionary in the Hawaiian Islands 1828-1874. He died at Kobe, Japan, in 1877. The mother, who was daughter of a farmer of Scotch and English ancestry, was a native of Lebanon, Connecticut. The father is described as being strong and decisive in action, while the mother was reflective, thoughtful, and well poised in character. Of their eight children, six were at one and the same time in the service of the American Board,—four in Japan and two in Spain. One brother of the subject of our sketch—John Thomas Gulick, missionary to China and Japan—was graduated here in 1859. The name of Gulick has been associated with American missions for more than four score years.

Thomas Lafon Gulick had studied at Oahu and Rutgers Colleges before coming to Williams, which he entered as a Junior in 1863. In college he was a member of the Mills Theological Society; of the Philologian Society, of which he was for a time president, and for which he was one of the disputants at the Adelphic Union Exhibition; was a speaker at the Prize Rhetorical Exhibition, August 2, 1864; was a member of the Williams Art Association, and curator of the Sunrise Club; and was Orator to the Lower Classes on Class Day. He was a successful student, graduating with Phi Beta Kappa rank, and at Commencement had an Honorary Oration, the subject being "Newspapers."

After graduating from college, he studied theology two years at Union Seminary, and one year at Andover,

from which he was graduated in 1868. While at Andover he received and accepted a call from the Committee of the New York City Mission. For six months he preached in Olivet Chapel, Second Street, and subsequently, for a time, in Lebanon Chapel, Columbia Street. In 1870, he was acting pastor of the American Presbyterian Church in Montreal, Canada; and on May 15 of the same year he was ordained by a Congregational Council at North Manchester, Connecticut. For a time, in 1871, he was engaged in railway mission work in Chicago, Illinois. On May 17, 1873, he, with his wife, under appointment of the American Board, sailed from New York for Glasgow, on his way to join the mission in Spain. He arrived at Santander July 5. He spent ten years of faithful service in Spain, being located for a time at Santander and Madrid, and after 1875, at Zaragoza. From this place he wrote a letter to the class secretary, from which the following extracts are made: "I had the pleasure, last autumn, of attending, by invitation, as Secretary of the Evangelical Alliance of Spain and Portugal, the General Conference of the Alliance in Bale. It was especially pleasant to see so many American friends and old acquaintances for the first time since we left that goodly land. . . . I returned from Bale by the San Gotthard Pass and the Italian Lakes. In Turin I met M. Meille, the pastor of a Waldensian church in Venice. He told me that Dr. Justin Emerson had spent last winter in Venice. . . . We have now been in Zaragoza about four years. Though our work is only a beginning, a laying of foundations in the face of much opposition and violence, we enjoy it and hope to have the privilege of continuing in it." His brother, William H., was a missionary in Spain at the same time. His letters speak of the formation of a church in 1877, and of a Young Men's Christian As-

sociation two years later, of new accessions to the church, of night schools, and of a Sunday-school numbering 120. And the progress of which he wrote was in the face of continued and persistent opposition and even persecution at the hands of the civil and religious authorities, and at one time he barely escaped assassination.

An interesting glimpse of Mr. and Mrs. Gulick's work is given us by his brother, Rev. Oramel H. Gulick, of the Japan Mission, who on his way to this country visited them, and under date of January 4, 1881, wrote as follows: "An attentive congregation, mostly of very poor people, from 125 to 150 in number, nearly fill their audience room Sabbath morning and evening, and an exceptionally interesting Sabbath-school of over 100 meets at 3 P. M. A prayer meeting Tuesday evening and a preaching service Thursday, besides a weekly meeting for women, and a weekly sewing school, fill the week with a busy round."

After ten years of this self-denying service he returned to this country in 1883, and the following year, on account of the health of his wife, he resigned his connection with the Board. He then became agent of the American Bible Society in Cuba for one year, and in 1885 was home missionary in Las Vegas, New Mexico. In 1886 he returned to the Hawaiian Islands and became pastor of the Union Foreign Church at Makawao, Maui, which position he held until 1893. From 1894 to 1896, he was in the service of the McAll Mission in New York, and in the latter year he became superintendent and chaplain of the Cathcart Home and Richardson Home at Devon, Pennsylvania, which position he held the rest of his life. The year 1900-01 was spent in travel in Egypt, India, China, Japan, and Hawaii.

In 1904 Mr. Gulick went on a visit to Africa in

company with Mr. Samuel T. Alexander of Oakland, California, who was also a son of one of the earlier missionaries to the Hawaiian Islands, and who was for a time a member of the class of 1861 at Williams. While on their way from Mombasa to Uganda, Mr. Gulick was prostrated with gastritis and died suddenly at Kijabi, in British East Africa, June 15. After the death of his companion, Mr. Alexander, on visiting Victoria Falls on the Zambesi, was there injured by the falling of a rock on his foot, rendering amputation necessary, and died from the effects of the operation.

Mr. Gulick was married in Chicago, Illinois, November 25, 1872, to Miss Alice Elmira Walbridge, a teacher, who was born at Ithaca, New York, and had been educated at Ithaca Academy. She survived her husband, dying in Honolulu, where she had resided since 1909.

Frank Thompson, son of Launcelot Thompson, was born December 14, 1835, in New York City. He entered college as a Freshman in 1861. In college he was a member of the Mills Theological Society, of which he was for a time librarian; of the Lyceum of Natural History, of which he was for a time secretary; of the Sigma Phi Fraternity, having for a time been a member of the Anti-Secret Confederation; of the Art Association; the Shakespere Club; the Sunrise Club; the Eckford Baseball Club; and of a chess club, of which he was sometime treasurer. According to the General Catalogue he served for a time in the Civil War, being Lieutenant in a New York Regiment of United States Volunteers. He studied theology in Union Theological Seminary for one year, 1865-66, and subsequently in the Theological Institute of Connecticut, at which he was graduated in 1868. He was ordained to the Congregational ministry in November

of the same year, and became pastor of the English Chapel at Hilo, Hawaii, where, according to his classmate, Gulick, he was much liked by his people. He spent six years in this position and then returned to the United States and became pastor of a church in Windham, Connecticut, where he remained from 1875 to 1881. From the latter year to 1883 he was pastor of a church in Wilton, Connecticut. In the Class Report, published in 1880, is a letter from Thompson, in which he reports himself as married and having two daughters. The report published seven years later gives his address as Valparaiso, Chili, South America, whither he went in 1883, his health not permitting him to live North during winters. He was then a Congregational pastor at Valparaiso and doing well.

CLASS OF 1866

Robert Hoskins, son of Nathan Hoskins, was born in Bennington, Vermont, May 7, 1843. His father was a lawyer by profession. The son entered college from Bennington in 1862. He was a member of the Philologian Society and of the Mills Theological Society. He was also a member of the Piedmont Baseball Club. As a student he seems to have been something of an ascetic and pietist, of a retiring and unsociable disposition, and one who gave little intimation of the large success that was to come to him. After graduation he pursued a short course of study in Union Theological Seminary, and in April, 1867, he was ordained deacon by the Troy Conference of the Methodist Episcopal Church. About the same time he was appointed by the Board of Foreign Missions of his church as a missionary to India. He and his wife sailed September 10, of the same year, arriving in India February 1, 1868. His fields of labor were Bijnaur,

Budaun, Shahjahanpur, and Cawnpore, all in the United Provinces, North India. The following extract is from a letter of date February 5, 1869, written from Bijnaur to a college classmate and published in a Class Report: "I have been here alone, in charge of an immense field (700,000 souls), with three English and four vernacular schools under my superintendence, one native preacher and four exhorters. I have baptized fifty persons, and my little church has grown from twenty-seven to fifty-four. There are yet over 100 candidates for baptism. . . . Baptism here is the crucial question; oftentimes by it families are broken up, and life-long enmities are engendered. A wonderful revival has been going on among one of the lower classes; from among them I have already received twenty-five, and the surrounding villages are asking that the word of God may be given them. As yet I cannot send to all, as I have not men capable of leading these souls to Christ. But I am providing as fast as I can for the future. Each evening I gather my people together and teach them to read Hindu, lecture to them on Bible doctrines, and urge them to a present full reliance on Christ for salvation. I have five men now, day laborers, who seem to get my meaning almost intuitively, as I attempt to open up the wonders of grace."

In 1899 Dr. Hoskins established industrial work, including carpentry, blacksmithing, painting, and cane-weaving, in the boys' orphanage at Cawnpore, placing in the orphanage the boys rescued from starvation during the famine of the year before.

He died suddenly at Cawnpore, September 22, 1903, from apoplexy induced by heat.

He did successful missionary work for thirty-seven years, during which time he had enjoyed only three furlough periods. His work was the practical kind of mis-

sionary work, and for this he had been fitted by his experience in college, where he acquired considerable mechanical education while being compelled to devise means for earning his way through college. While his knowledge of mechanics made it possible for him to start several training schools where were made several articles of furniture, some knowledge of medicine enabled him to treat the sick with simple medicines. In these and other similar ways he was enabled to aid the natives in material things and thus to gain more ready access to their souls. He had been for many years a leader in the missionary work in that part of India, and from January, 1898, until his death he was Presiding Elder of the Cawnpore District. The loss of such a man was great, not only to the natives, but to his colleagues and to the churches which supported the work.

The following tribute to Dr. Hoskins, published in the *Northwestern Christian Advocate,* October 28, 1903, is by the Rev. Thomas Craven, of India:

"Dr. Hoskins was a forceful and original leader. He was among the first, if not the very first, to discover the elect of the Lord among the 'depressed classes,' to break away from the missionary traditions in respect to these lower castes and throw his soul into the work of disciplining them. Indeed, not a few efficient native evangelists who became successful in winning the thousands of converts of more recent years, were prepared in those early days by this patient, modest and, in America, little-mentioned worker.

"As we have said, he was original as well as forceful. One of the many cases we could give will suffice to illustrate this trait. The native evangelist alluded to we know well. Brother Hoskins found him a scavenger on a scavenger's cart. He called him down and talked with him. He explained that he should first take his cart home, then return to him and (after the

custom of the country) become a disciple; that he would be taught to read in books and he should prepare for what God may have for him to do. Hoskins undertook his support. Thus, under the influence of the teaching he received and the transforming power of the Holy Spirit, one of the greatest evangelists and the hymn-writer of the Methodist Church in India was called into service.

"Dr. Hoskins, I believe, also first conceived the idea of the short-term helpers' school. His fertile brain was always originating some new method by which he might the more effectively storm the fortress of heathenism. He cared not who took the credit, so the object should be accomplished. He was an unselfish follower of Christ and an untiring worker in his cause.

"His literary work was extensive. His greatest work was a Concordance of the Scriptures, to which he gave years of labor and bankrupted his treasury. He spoke Hindustani fluently and wrote it elegantly. He was a member of the Bible Revision Committee."

Rev. Rockwell Claney wrote from Muttra, India, concerning him: "Dr. Hoskins was greatly loved by all, and was especially successful in training young men for the ministry, more than 100 of whom are now in active service as a result of his labors."

On July 25, 1867, he married Charlotte Lewis Roundey, who survived him with three sons, one of the sons being the Class Boy. Mrs. Hoskins resides in Cheyenne, Wyoming.

Dr. Hoskins was the author of an "Urdu Concordance of the Bible," a "Roman Urdu Concordance of the Bible," and an "Urdu Commentary on the Gospel according to St. John."

He received the degree of Doctor of Philosophy from Boston University in 1886.

CLASS OF 1868

OLIVER POMEROY EMERSON, son of Rev. John S. and Ursula Sophia (Newell) Emerson, was born at Lahainaluna, Maui, Hawaiian Islands, July 27, 1845. He was grandson of Captain John and Elizabeth (French) Emerson, both from New Hampshire, and of Rev. Gad and Sophia (Clapp) Newell. Rev. Gad Newell of Nelson, New Hampshire, was a graduate of Yale (1786), and lived to be over 95 years of age. Dexter ("Yale Biographies and Annals") says of him: "Mr. Newell was a plain, direct preacher, of dignified bearing, simple in expression, free from mannerisms, and from display in voice or gesture. He adhered to the doctrines of the Westminster Confession and had the satisfaction of seeing his people remain united and prosperous under his ministry." One of his sons was graduated at the Yale Medical School in 1822.

Rev. John S. Emerson, the father of the subject of our sketch, born at Chester, New Hampshire, was graduated at Dartmouth in 1826 and Andover Theological Seminary in 1830. He was a member of the Phi Beta Kappa Society and for one year was tutor at Dartmouth. In 1831 he went as a missionary to the Sandwich Islands, where he was a member of the mission nearly thirty-five years. His life was characterized by an earnest Christian faith. He devoted much time to teaching the Bible, and it was said of his efforts in this particular, that in no part of the Islands had the people been more in the habit of reading the Scriptures than in his special field. He also acted upon the intense belief that the natives must be educated in the practical industries of civilized life, and in accordance with this belief, he taught the people the arts of agriculture. He also prepared an English-Hawaiian Dictionary and elementary text-books. In his mis-

sionary labors his wife was an efficient helper. For years she conducted the singing in the church and constantly administered to the wants of the people in sickness and health. Such were the parents of Oliver Pomeroy Emerson.

The family of Emerson traces its ancestry to England and is illustrious in the annals of American history. Michael Emerson emigrated from England and settled in Haverhill, Massachusetts, in 1655. His wife, Hannah Webster, was daughter of John Webster, who was born in England and settled in Ipswich, Massachusetts, 1634. Thomas Newell, an ancestor on the mother's side, came from England to Farmington, Connecticut, about 1640. His wife, Rebeccah Olmstead, came to Boston in 1632. Another ancestor, Roger Clapp, born in Devonshire, England, settled in Dorchester, Massachusetts, in 1630, and was governor of the castle in Boston harbor over twenty years. Samuel Emerson, the great-grandfather of Oliver P. Emerson, was distinguished for his patriotism, and had five sons, all of whom served in the armies of the French and Indian Wars or in the War of the Revolution. Rev. Stephen Batchelder, who was one of the ancestors of the wife of Samuel Emerson, was distinguished for his opposition to the New England hierarchy.

Oliver Pomeroy Emerson pursued his preparatory studies in the school at Punahou and at Oahu College (both in Honolulu), and entered Williams as a Sophomore in 1865. Among his classmates were James H. Canfield and Philip Van Ness Myers. In college he was a member of the Lyceum of Natural History; of the Mills Theological Society, of which he was for a time vice-president; of the Philomelian Association; of the Philologian Society, of which he was for a time treasurer, and for which he was a disputant in the Adelphic Union Debate, October 16, 1867; he was

president of the Class Debating Society; one of the speakers at the Moonlight Exhibition in his Junior year; a member of two baseball clubs, of one of which he was director; was a member of the Committee on Songs at the Biennial and at the Class Day; and was one of the speakers at Commencement, the subject of his oration being "Rogers' 'Wounded Scout.'"

Justin E. Emerson (Williams 1865) was a brother who had two sons graduate at Williams, in 1902 and 1907, respectively. Mr. Emerson studied theology at Andover Seminary, from which he was graduated in 1871. He received the degree of Master of Arts from his Alma Mater the same year. During the years 1868-69 he was a teacher in the Phillips Academy at Andover. On graduation from the seminary Mr. Emerson became for two years pastor of the Congregational Church in Lynnfield Centre, Massachusetts. He was pastor of the Congregational Church in Allegheny City, Pennsylvania, 1874-77; supplied the Congregational Church in Shelburne Falls, Massachusetts, 1877-79; and was pastor of the Congregational Church in Peacedale, Rhode Island, 1880-88. In 1889, under the appointment of the American Board, he became Secretary of the Hawaiian Evangelical Association, which position he held till 1904, when he became, for a year, Agent of the Hawaiian Evangelical Association for the islands of Maui, Molokai, and Lanai. The year 1906-07 was spent at the Harvard Divinity School. The following year he supplied a church at Farmington, Connecticut.

Mr. Emerson was called to his responsible position in the Sandwich Islands at a most important period in the history of the Islands. By birth, education, and experience he was exceptionally well fitted for the work he had to do. He thoroughly understood the native character and well knew what needed to be done in that

critical period of the people's development. That he discharged his duty with fidelity and general acceptance may be inferred from the following extract, taken from the minutes of the Hawaiian Board which they recorded in accepting his resignation: "Coming at a critical time in the history of Hawaiian Christianity, when the reactionary movement towards paganism threatened its very life, Mr. Emerson threw himself into the work and helped to save the day. Thoroughly acquainted with the native character, perfectly at home in the language of the Islands, and gifted with rare tact in guiding the Hawaiian pastors and people, Mr. Emerson rendered very great service. During all these years he has been a prominent figure in the religious life of Hawaii, and in the severance of the relations which have so long subsisted, the Board gratefully acknowledges the debt owed Brother Emerson for his devoted labor of love and wishes him many years of ever enlarging joy and blessedness in the work to which he now goes."

Mr. Emerson was married at Roxbury, Massachusetts, February 13, 1896, to Eugenie, daughter of Thomas J. and Mary E. (Fisher) Homer, granddaughter of Joseph Warren and Sarah (Rea) Homer, and a descendant of Captain John Homer, who came from Sedgeley, Stafford County, England, to Cape Cod about 1670.

They have no children. Mr. and Mrs. Emerson are both living and reside in Providence, Rhode Island.

CLASS OF 1869

Horace Hall Leavitt, son of Erasmus Darwin and Almira (Fay) Leavitt, was born in Lowell, Massachusetts, July 8, 1846. He fitted for college in Lowell High School, and entered college as a Freshman in

the fall of 1865. He took one of the prizes at the Rhetorical Exhibition held at Commencement 1866. He was a member of the Mills Theological Society, also of the Philologian Society, of which he was for a time treasurer, and also library inspector, and for which he was one of the disputants in a debate held in 1868. He was a member of the Logomachian Society, of which he was for a time president; was vice-president of a chess club; a member of the Class Baseball Club; one of the Committee of Arrangements for the Biennial of 1869; was Captain of his Class all the four years; and at the Class Day Exercises held June 22, 1869, he was the Orator, his subject being "Consecration." He was also one of the speakers at Commencement, having the English Oration, the subject of which was "Responsibility in Society."

After graduating he spent a year in various kinds of business, mainly as an insurance agent, devoting some time also to the study of law. In the fall of 1870 he entered Andover Theological Seminary, though having the purpose of becoming a lawyer. He soon found the study of theology congenial, and accordingly completed the course in the seminary, where he was graduated in 1873. During the summer of 1871 he supplied a pulpit in Hiram, Maine. He was ordained as a foreign missionary at Cambridgeport, Massachusetts, June 19, 1873, Dr. Mark Hopkins preaching the sermon. He sailed the following October from San Francisco for Osaka, Japan, arriving at Kobe November 15. He was stationed at Osaka 1873-75. Some account of his first experience in this mission field is given in the following extract from a letter written to the secretary of his college class: "I remained in Japan a little more than a year, when I returned to the United States, seeking health. The time of my reaching Japan proved a

marked era in our work, the seed sown in the few previous years having even so soon ripened, and the call for churches was heard. My colleagues in Osaka were forced, from different causes, to leave the city for a time, and I was left in charge of a small work at a time when I had but three months' knowledge of the people or language. The stimulus was great—the work inspiring. I was well and favorably circumstanced, and I threw myself into it, only too glad of the opportunity. The work rapidly enlarged from various causes, and the strain was only known after it was over. I finally broke down under an effort at four preaching services a week—of course only preaching by apology, as my language was a mere shadow of that needed—in June, after having been in the country a little over seven months. I spent the remainder of the year in trying to regain my health here, and sailed for America in February, 1875, where I spent a year, for the most part in the forests and mountains of Maine." In February, 1876, having been recently married, he returned with his wife, to Japan, locating at his former station, Osaka. Though he was for some time after his return in feeble health, he remained at his post for five years, doing successful work in preaching and establishing churches and schools. Early in 1881 he resigned his connection with the Board, and, returning to this country, was settled for a year at Andover, Massachusetts, and in September, 1882, he became pastor of the Congregational Church in North Andover, where he remained nearly eleven years, and where his labors were attended with success. After a year of rest and study he took the pastorate of the Congregational Church in Somerville, Massachusetts, in 1894. In 1905, owing to ill health, he gave up his charge at Somerville, and preached for a few months in Maine. Since November of 1905 he has not attempted to preach. Though he spent a year

or more on the Pacific Coast in pursuit of health, the change of climate seems to have been without permanent benefit. He now resides in Somerville, Massachusetts.

He was married January 19, 1876, to Miss Mary Augusta Kelly, of Cambridge, Massachusetts. She was educated at Tilden Seminary, Lebanon, New Hampshire, and at Mount Holyoke.

Their children are two sons and four daughters: Mary Augusta; Caroline Frances; Charlotte Elizabeth; Horace Hall, Jr.; Almira Fay; Erasmus Darwin. In a letter written from California to the class secretary in the year of the fortieth reunion of the class, Mr. Leavitt says of his family: "I am favored still that my wife and children are all living; my wife and two youngest are here, the four older children are at the East. Two of my children, girls, are married. The next to the oldest is Mrs. Crist, the assistant principal of Swarthmore Preparatory School, Pennsylvania. The next in age, Mrs. Gilpatric, of Bay Ridge, New York, he a lawyer in New York City. My oldest child, a daughter, is a physician in Somerville, Massachusetts. The fourth child, a son, is a student in Union Theological Seminary, New York. The fifth child, a daughter, is registrar of Mills College, California, and teacher of English. The sixth child, a son, is Master of Boone's University School, Berkeley, California."

William Redfield Stocking was born of missionary parents and on missionary ground. He was the son of William Redfield and Jerusha Emily (Gilbert) Stocking, and the grandson of Seth and Hannah (Pratt) Stocking and Ezra and Rebecca (Miner) Gilbert. He was born at Urumia, Persia, March 31, 1844. Mr. Stocking's father was a missionary to the

Nestorians from 1837 to 1853, and was spoken of in the *Missionary Herald* as one of the "indefatigable laborers" of the mission. The family traces its descent from George Stocking, who came to America from Suffolk, England, in 1633, and settled in Cambridge, Massachusetts. In 1636 he went as one of Thomas Hooker's company of one hundred to Hartford, Connecticut, and became one of the founders of that city. Deacon Samuel, a son of George Stocking, married in 1652 Bertha Hopkins, daughter of Samuel Hopkins of the *Mayflower,* and resided in Cromwell, Connecticut. Samuel Hopkins was a Sergeant in King Philip's War, and was an extensive shipbuilder and owner.

The earliest years of William Redfield Stocking were spent in Persia. The years when he would regularly have been fitting for college fell in the period of our Civil War. He responded to the call of his country and in 1862 enlisted in the 34th Regiment of Massachusetts Infantry, with which he remained for three years and participated with honor in eleven of its engagements.

He fitted for college at the State Normal School, Westfield, and at Williston Seminary, Easthampton, Massachusetts. He entered college in 1867 at the beginning of the Junior year of his class and remained until the close of the course but did not graduate. In college he was a member of the Mills Theological Society, of which he was for a time president and for a time vice-president; of the Philologian Society, of which he was for a time vice-president and also treasurer; and of the Lyceum of Natural History. He was withal an athlete, and was a member of the baseball nine of his class.

The years 1869-71 he spent in Andover Theological Seminary, and was ordained June 19, 1871, at Westfield, Massachusetts, in the Second Congregational

Church, of which Rev. Henry Hopkins was pastor.

He was married the following day to Miss Hattie E. Lyman, daughter of Deacon Samuel and Julia (Searle) Lyman of Southampton, Massachusetts. On August 9 of the same year Mr. and Mrs. Stocking sailed from New York for Liverpool as missionaries of the Presbyterian Board, en route for Persia. From Liverpool they crossed the Continent to Constantinople and thence to Trebizond, from which place they rode on horseback 600 miles across Turkey to Urumia, which was to be their station. They reached their Persian home just ten weeks after sailing from New York, and received a cordial welcome from the natives and members of the mission. There was an added pleasure in Mr. Stocking's returning to the place where he was born and spent his earliest years, and where his father had labored for sixteen years. After spending about a year in learning the language and becoming acclimated, Mr. and Mrs. Stocking were sent on a tour through Kurdistan. While on the plains of the Tigris River Mr. Stocking was overcome by a sunstroke, and Mrs. Stocking died August 17, 1872, from a complication of sicknesses. She was buried at Hassanna, a few miles east of the Tigris River. Mr. Stocking married again October 28, 1873, at Florence, Italy, Miss Isabella Baker, daughter of Samuel and Sophia (Parsons) Baker. She was formerly from Wiscasset, Maine, and a graduate of Mount Holyoke College, but at the time of her marriage she had been for five years a missionary teacher in Mardin, Eastern Turkey.

Mr. Stocking remained seven years in Persia doing all kinds of missionary service, but having particular care of the work among the mountain districts of Kurdistan in Asiatic Turkey, where Dr. Ashiel Grant, Rev. Samuel Audley Rhea, and others had labored. The duties of this field involved a long and difficult mission-

ary tour each year, and Mr. Stocking estimates that in those tours he had ridden not less than 15,000 miles on horseback, in Turkey and Persia. After the death of Rev. J. G. Cochran Mr. Stocking had charge for one year of the mission school at Seir. He was also treasurer of the Urumia station for several years, and made a number of tours to the seacoast and to other places in the interest of the general work of the mission.

In 1878 Mr. Stocking with his wife and four children returned to this country in the hope that rest and change would benefit Mrs. Stocking's health. The next three years he devoted to resting and delivering lectures on Persia, expecting to return again to his mission field. When it was found that Mrs. Stocking's health would not admit of this, he became pastor of the Church of Christ in White Oaks, Williamstown, where Professor Albert Hopkins labored for so many years. This position Mr. Stocking held from February, 1882, until November, 1885. In 1886 he was appointed superintendent of the workhouse on Blackwell's Island, New York City. Of work done here and subsequently by Mr. Stocking, the secretary of the class of 1869 writes as follows: "Here he found opportunity for effectual work among the inmates. The number of commitments to the institution during the first three years of Stocking's administration was nearly 68,000, with a daily average of about 2400 on the rolls. He organized Blackwell's Island Temperance Society, and in three years more than 6000 of the inmates of the workhouse took the pledge, many of whom were thus restored to usefulness. Later, Stocking was transferred to the branch workhouse on Hart's Island. In 1891 he took charge of the Fairview Home at West Troy, New York, having resigned the Hart's Island position for that purpose. During all these changes

Mrs. Stocking's health continued to fail, and in 1890 she passed away, having been taken to the family home at "Steep Acres," near Williamstown. After a short time at West Troy, Stocking took up his permanent residence at Williamstown, where he has brought up his children and fitted them for lives of honor and usefulness. He has lectured; has preached at White Oaks Chapel and elsewhere; has given an example of what an earnest, determined man can accomplish, under many difficulties and adverse circumstance. We are glad to do him honor."

On the occasion of the third anniversary of the Blackwell's Island Temperance Society, the editor of a religious journal wrote: "Rev. William R. Stocking, for some years past superintendent of the workhouse on Blackwell's Island, has been quietly doing among the degraded inmates a work truly as 'missionary' as any to which he or his father ever put their hands in Persia. Some of the transformations of character on the island, wrought by God's blessing on his labors, are as wonderful as the pages of foreign missionary history record."

By his second marriage there were born to Mr. Stocking nine children, of whom seven are living: Emily Holmes (Mrs. George K. Goodwin), Sharon Hill, Pennsylvania; Sophia Cochran, teacher, Williamstown; Ethel, teacher, Williamstown; Annie Woodman (Mrs. Arthur Clifton Boyce), missionary of the Presbyterian Board, Teheran, Persia; William Redfield, Jr. (Williams 1905), teacher in Central High School, Detroit, Michigan; Samuel Baker (Williams 1907), shipping business, Seattle, Washington; Charles Parsons (Williams 1910), mercantile business, Seattle, Washington.

CLASS OF 1871

Lorin Samuel Gates, son of Orson Cowles and Laura (Loomis) Gates, was born in East Hartford, Connecticut, September 1, 1845. He was the grandson of Samuel and Lucy (Cowdery) Gates and of Lorin and Maria Ann (Gillett) Loomis. The first immigrant ancestor in America is believed to have been George Gates, whose descendants settled in Haddam, Connecticut.

The father of Lorin Samuel Gates was a farmer. The son fitted for college at Williston Seminary, and entered his class at Williams at the beginning of the Freshman year. The class of 1871 had a large number of members who gained honorable distinction in life. In college Mr. Gates was a member of the Philologian Society, of which he was for a time treasurer; of the Mills Theological Society; and of the Lyceum of Natural History. In each of the last two he was for a time secretary. He was also a member of the Central American Expedition. He was one of the speakers at Commencement, the subject of his oration being "Central America."

After graduation, he taught for one year in a private school in Hamden, Connecticut, and in 1872 entered Yale Theological Seminary, from which he was graduated as Bachelor of Divinity in 1875. During the summer vacation of 1873 he preached under the direction of the Vermont Missionary Society in Orange, Vermont, and in the summers of 1874 and 1875 he preached in Cambridge, Vermont. He was ordained as an evangelist in Cambridge July 7, 1875, and on the 6th of the following November he with his wife sailed from New York, under appointment of the American Board, for the Mahratta Mission, Western India, arriving at Bombay December 28. He was stationed at Sholapur, 280 miles southeast of Bombay, and has re-

mained there up to the present. Here his work has been both evangelistic and educational, and has extended over a wide extent of territory. In 1879 he writes of spending a week or more at towns within seventy-five miles of Sholapur, and at another time of preaching in about seventy villages. In these towns he was often aided by the sciopticon in gathering audiences. From the first the church work and school work were highly successful, the schools proving feeders for the church. In 1890 he reported over 100 Christians in sixteen villages (outside of Sholapur), three churches organized and eight schools established, and three years later he had under his care eight churches (two self-supporting), eight preachers, and fourteen day schools. Mr. Gates has been prominent in relief work done during the years of famine. In January, 1901, he reported the number of workers in his camp as being 2247. Many of these were Mohammedan and high-caste women who had never done outdoor work before. The following extract from a letter gives some idea of the business of the camp: "The camp of workers is in charge of two native pastors who make semi-weekly payments, see that the people are kept at work, and keep order. Under them are many overseers,—one for about fifty persons. Three young ladies, one a doctor and the others somewhat skilled in nursing, who do not belong to our mission, who could leave their work for a time,—one from America, one from England, and one from New Zealand,—have generously given their time and strength without pay in helping us care for the needy. Our yard has been a busy place. A tent served for a dispensary, and grass huts and a stable for hospitals on one side; blasting and breaking stone went on in another place, burning lime, bringing and sifting sand elsewhere, deepening a well, building cheap houses for the orphans, carrying earth and stone to level up

the ground for the girls' school, digging for the foundation of the chapel enlargement,—these are some of the things that have kept us busy." This sort of relief work has, of course, opened the way for the establishment of schools and for doing the work of evangelization.

Mr. Gates has had the rather rare joy of laboring for nearly forty years in the same field, and the work he has done as a preacher, teacher, and helper to the famine-stricken must bring him large satisfaction in this life.

He and his wife have visited this country three times, —in 1886, 1895, and 1908.

On October 20, 1875, Mr. Gates was married in Springfield, Massachusetts, to Fanny Anne, daughter of the missionaries, Rev. Dr. Allen and Martha (Chapin) Hazen, and granddaughter of Oliver and Anne (Pierce) Chapin, and of Austin and Sophia Hazen. She was born in Sirur, India, July 9, 1852.

Her father, Rev. Allen Hazen, D.D., was a graduate of Dartmouth College in the class of 1842, and of Andover Seminary in 1845. He joined the Marathi Mission of the American Board in 1847, laboring at Ahmednagar, Sirur, and Bombay. Returning to the United States in 1872, on account of the health of Mrs. Hazen, he subsequently served several churches in New England. So strong was his love for the work in India that in 1891 he visited India with his daughter, and for two or three years labored in his own field at his own charges. He died May 12, 1898, at the home of his son, General Hazen, in Washington, D. C.

Of eight children born to Mr. and Mrs. Gates six are living: Edith, a missionary, Ahmednagar, India; Helen C., wife of Dr. Robert Hazen, Thomaston, Connecticut; William H., professor in the State University, Baton Rouge, Louisiana; Lorin Henry, student

in Hartford Theological Seminary; Beryl F., teacher in the Syrian Protestant College, Beirut, Syria; Allen Hazen, of the class of 1912 at Yale College.

William Morris Kincaid was born in Utica, New York, January 16, 1850. His parents were George and Elisabeth L. (Parshall) Kincaid, and he was one of six children, there being five sons and one daughter. His grandparents were George and Margaret (Culbertson) Kincaid, and Israel and Elisabeth (Tylee) Parshall. His mother was of Huguenot extraction, an earnest Baptist Christian. On his father's side he was of Scotch ancestry and of Presbyterian traditions. The grandfather was born in Edinburgh and the grandmother in Inverness. They went first to Antrim, Ireland, where the father of the subject of this sketch was born, and whence they came to New York City in 1825. The grandfather, Parshall, was a soldier in the Revolutionary War and also in the War of 1812.

William Morris Kincaid pursued his preparatory studies in Utica Free Academy and entered Williams as a Sophomore in the fall of 1868. His name as given in the College Catalogue was William Morris John Kincaid. Among his classmates were James Robert Dunbar, Charles Huntoon Knight, George Edwin MacLean, Robert Wilson Patterson, Henry Tatlock, and William Rogers Terrett. In college Kincaid occupied a prominent position. He was a member of the Delta Kappa Epsilon Fraternity; of the Philologian Society; and of the Lyceum of Natural History. He was also a member of the Boat Club; of the Williams Gymnastic Organization; and of the Chess Club, of which he was one of the directors. He was a successful student, and was one of the speakers at Commencement, when he gave a dissertation on the subject "He thinks too much; such men are dangerous."

After graduation he entered the Baptist Theological Seminary, at Rochester, New York, where he was graduated in 1874. He was ordained to the Baptist ministry on May 29 of the same year in the Tabernacle Baptist Church at Utica. His first pastorate was at the First Baptist Church in Cortland, New York, where he remained from August 1, 1874, till October 1, 1877. From that date till March, 1881, he was pastor of the Second Baptist Church at Rondout, New York. He next became pastor of the First Baptist Church in San Francisco, California, where he remained until November, 1889. From December of that year till the following March he was without charge at Groton, Connecticut. At the latter date he united with the Presbyterian Church, and in March, 1891, he became pastor of Andrew Presbyterian Church in Minneapolis, Minnesota, having declined calls to a church in Harlem, New York, and to a Congregational church in Sioux Falls, South Dakota. While in Minneapolis a Gothic stone church was built in place of one of wood, and a great number of students from the university were attracted to his congregation. From Minneapolis, where his pastorate continued for nine years, he was called to the Union Congregational Church at Honolulu, Hawaiian Islands. For nine years he exercised a wide influence in the Islands, and resigned partly on account of the health of his wife and partly because of offence given to some of his congregation by his too independent speech. With the purpose of retiring from the ministry, he purchased a plantation in Virginia, but on Sunday, March 24, 1907, he received a call to the First Presbyterian Church of Charlotte, North Carolina, which call he accepted on March 24 following. During this pastorate of nearly four years there were about 400 additions to the church. During much of the last year of this pastorate he had been in

declining health, and died in the Presbyterian Manse, in Charlotte, January 2, 1911. The remains were taken to Groton, Connecticut, and there buried.

Dr. Kincaid was a man of superior natural gifts to which was added the refinement of generous culture. He was a preacher of great ability, and in all of the churches to which he ministered, all of them influential churches, he met with large success. The gospel which he preached was the gospel of hope and consolation and good cheer. In the latter years of his ministry he became more and more interested in the study of sociology, and felt that the Church should give more heed to applying the great principles of Christianity to the social problems of the day. One who knew him has described as follows his manner in the pulpit: "In beginning the delivery of his sermon it was his wont to step to the right of the pulpit, and without manuscript or notes, to speak in a manner which impressed the hearer with the richness of his vocabulary, the fluency of his utterance, the retentiveness of his memory, and the earnestness of his desire to be a blessing to others and to promote the Lord's Kingdom." The University of Chicago recognized his ability in appointing him as one of the preachers to the university.

He was especially successful as a pastor, being particularly happy in his ministrations to the sick and afflicted. By his genial disposition, sympathetic nature, courtesy of bearing, and affability of manner, he impressed himself not only upon his own people, but upon the city and community in which he lived.

In 1888 Williams conferred upon him the honorary degree of Master of Arts, and in 1904 the degree of Doctor of Divinity.

Dr. Kincaid married first, on December 18, 1875, in Cortland, New York, Miss Emily M. Purinton, who

died April 13, 1877. A daughter by this marriage died in infancy.

He married secondly, on March 20, 1882, at Santa Ana, California, Miss Ellen Douglas, of New London, Connecticut, daughter of A. T. and Delia (Latham) Douglas, granddaughter of Daniel and Delia (Denison) Douglas, and a descendant of William Latham, who came to America from England. By this marriage he had two daughters and two sons. One daughter and the two sons are living: Mrs. Arthur Harris Thompson; Archibald Douglas Kincaid; and William Morris Kincaid, Jr.

Mrs. Kincaid survived her husband and now resides in New York City.

Other references to Dr. Kincaid's character and work will be found in the appended letter which was prepared by his classmate and friend, Chancellor George E. MacLean, LL.D.

London, England, November 27, 1911.

My Dear Professor Hewitt:

Your letter of inquiry of November 1 has followed me here.

I count it a privilege to aid you with reference to any biographical sketch of my beloved classmate and roommate the Rev. William M. Kincaid, D.D.

He entered Williams with advanced standing from Utica Academy at the beginning of Sophomore year. He joined D. K. E. and he and I became roommates—first in the Bardwell house, standing where the Mark Hopkins Hall now is, and second in Prof. Phillips' house, then taken over by the D. K. E.'s and standing where Morgan Hall does.

I had joined my home church in Great Barrington in September, 1868. Kincaid was not a professed Christian when he entered. He was the first person I

ever approached with reference to personal religion. I shall never forget the trepidation with which I went to his room, before we came together as roommates, or the earnestness with which he responded when I broached the subject of religion and we prayed together. He joined, I think, that same year the Dutch Reformed Church at his home in Utica. His father was of Scotch Presbyterian descent and a railroad conductor on the New York Central Railroad. He was a popular man of strong physique and character.

His mother was a descendant of the French Huguenots and a devout Baptist. She often sent us boxes of dainties, which Kincaid delighted to share with the boys. He was an adept as a cook and frequently gave spreads. His refined and feminine nature made him the housekeeper among us. He was much given to reading and early had a wide acquaintance with standard authors and a delight in gathering rare and elegantly bound works.

Upon graduation, through the influence of his mother he entered the Baptist Theological Seminary at Rochester, New York, and entered the Baptist ministry.

His first pastorate, I believe, was in Cortland, New York, where he lost his first wife.

His second pastorate was in Rondout, New York, where he married a young lady in his congregation,—Miss Ellen Douglas, who survives him. They had four children, Anna, Douglas, Mary and William. They lost Mary—a beautiful child of three or four years of age, whose memory was ever very precious to him.

From Rondout he was called to the pastorate of the First Baptist Church of San Francisco—the leading church of that denomination on the coast.

He had a most successful ministry of some nine

years there. He came to have conscientious scruples about remaining in the Baptist Church, as he had outgrown the belief in close communion, and had come to a belief in infant baptism. In the latter point doubtless, with his affectionate nature, he was constrained by the feeling that his children should be baptized. He therefore, contrary to the wish of his congregation, resigned.

He immediately had three opportunities of settlement—one in Harlem, New York—one in a Congregational church, Sioux Falls, South Dakota—and one in Andrew Presbyterian Church, Minneapolis, Minnesota.

He accepted the latter. During his nine years' pastorate there a Gothic stone edifice succeeded one of wood, and he attracted a great number of students from the University of Minnesota to his congregation.

His Bible class was largely attended. His sermons, delivered without manuscript, were always of a high level, with pith and point, and many literary illustrations.

Theologically he was broad, without indifferentism, and always spiritual.

He was called from Minneapolis to the Union Church in Honolulu—the great mother-church of the Hawaiian Islands.

Among his predecessors had been Beckwith, also a Williams man.

After being virtually the Bishop of the Hawaiian Islands for nine years he resigned, the climate not agreeing with his wife, and his plain speaking at a Mohonk Conference concerning political and economic conditions in the Islands having given offence to some of the rich sugar planters in his congregation.

He purchased a plantation in Virginia with the thought of retiring.

He was soon called to the First Presbyterian

Church of Charlotte, North Carolina,—a leading church of the South,—which increased from a membership of 700 to 1000 in his short pastorate of three years terminated by his death, January 2, 1911. It was my privilege to visit him there just a year ago, and to know of the great work he was doing and the high esteem in which he was held. The ripeness of his scholarship and pulpit powers, supplemented by his indefatigable pastoral work, so consonant with his sympathetic nature, made him as greatly beloved as he was respected. The dominant note of his character was affection. His every instinct was refined and artistic. He belonged therefore to the prophetic order of preachers. With a slightly different early environment he would have been an artist. As it was, he deeply enjoyed art, was fond of music and a leader in the singing of his congregation. He was a connoisseur in house-furnishing—so that his house became the house beautiful, adorned by works of art and rare specimens of antique furniture.

His home was the setting for the gem he prized above all earthly things—his wife. She was just fitted to be his helpmeet.

You will notice that Kincaid was not a missionary, in the ordinary sense, to the Sandwich Islands.

The address of his widow is Mrs. William M. Kincaid, Hatton Grange, Hatton, Albemarle County, Virginia. She doubtless will be able to give you exact dates and any details you desire. His daughter Anna is also at Hatton Grange, the wife of Arthur Thompson, sometime a student in the class of 1907 at Williams, and a brother of Mr. Thompson, a member of the class of 1913, I think, at Williams—a son of Charles R. Thompson of Minneapolis.

Mrs. MacLean and I join in sincere regards to you and yours. Faithfully yours,

George E. MacLean.

CLASS OF 1872

GEORGE ALFRED FORD, son of Rev. Joshua Edwards and Mary (Perry) Ford, and grandson of George W. and Mary (Edwards) Ford, was born at Aleppo, Syria, May 31, 1851. His great-grandfather, on his father's side, Major Mahlon Ford, was an officer in the Revolutionary Army. His grandfather on his mother's side was Dr. Alfred Perry, of Williamstown, and formerly of Stockbridge, Massachusetts, a graduate of this college in the class of 1803. His father, Rev. Joshua Edwards Ford, was graduated from this college in 1844, and was for nearly twenty years a missionary in Syria.

The son entered college as a Freshman and became a prominent member of his class. He was a member of the Philotechnian and Mills Theological Societies, in each of which he held at different times the offices of president, secretary, and treasurer. He was also a member of the Lyceum of Natural History; and of the Williams Gymnastic Organization. He received an honorable mention in French; was a speaker at the Moonlight Exhibition of his Junior year; was one of the disputants for the Philotechnian Society at the Adelphic Union Debate, July 24, 1872; was a member of the College Choir; and was chairman of the Committee on Songs for the Class Day. At Commencement he had a dissertation on a subject which had been treated by his father at graduation, twenty-eight years before: "Make Haste Slowly."

After graduation he spent a year in Sabbath-school and church work at the White Oaks Mission, which had been developed by Professor Albert Hopkins, and which had been cared for by him till the time of his death in 1872. Besides caring for the religious work, Mr. Ford taught the district school in that place. He then pursued the full three years' course in theology at

Union Seminary, where he was graduated in 1876. On November 13 of the same year, he was ordained by Presbytery, at Hudson, New York, having already assumed charge of a Presbyterian church in Ramapo, Rockland County, New York, where he remained four years, spending one winter during that time in post-graduate studies at the seminary. In May, 1880, he sailed from New York, under appointment of the Presbyterian Board of Foreign Missions, to Syria, his native land, having permission from the Board to spend some months in Great Britain and on the Continent at his own expense.

Arriving in Syria on January 6, 1881, he was immediately assigned to the station at Sidon, where he became the colleague of Rev. William K. Eddy (Princeton 1875), who had been his companion in childhood in the same city, where their fathers, both Williams College graduates, had been associated as missionaries previous to 1865. Mr. Ford was connected with the regular work in Sidon from January, 1881 to 1894, with the exception of a year or more in Zaleh, Mount Lebanon, and some months in Beirut, when called to fill vacancies caused by death or absence of other missionaries. Much of his work here consisted in itinerating and making visits to out-stations. As much time has thus to be spent in the saddle, Sidon has been called the "Horseback Station."

Mr. Ford interested himself greatly in the establishment of an industrial department in the training schools of the mission, and it was largely due to his influence that in 1895 industrial training was begun as an integral part of Sidon Academy, now Gerard Institute. He was for a time superintendent of this institution. At present he is Professor of New Testament Theology and the Life of Christ in Beirut Theological Seminary.

In an exceedingly interesting article on "Evangelical Missions in Syria," published in the *Missionary Review of the World* for 1893, Dr. Ford has given the following description of the Syrian people: "With some very serious and trying faults, the Syrians are a gifted race. They are keen, quick, calculating, versatile, thrifty, kind-hearted, and hospitable, ready in speech, and with special aptitude for languages. Nature has done her part toward fitting them to be the missionary leaven among the scores of millions who may be reached by Arabic. Providence also has been paving the way by the remarkable revival among them of education and civilization, and now by their new passion for emigration, that has planted temporarily not less than 30,000 of them in Australia, Brazil, and the United States. When grace shall have taken strong possession, is it too much to expect that some happy day, in the not very distant future, they will fill in Oriental missions some such place as their Phœnician ancestors did in commerce?"

Dr. Ford was present at the Centennial Celebration of his Alma Mater in October, 1893, and delivered one of the addresses given on that occasion at a Conference on "The Relation of the Modern College to Applied Christianity."

In 1894 he received from Williams the honorary degree of Doctor of Divinity.

He was married in 1906 to Miss Katherine Booth, daughter of William A. Booth, Esq., of New York.

CLASS OF 1873

Charles William Calhoun, only son of Rev. Simeon Howard Calhoun, D.D. (Williams 1829), and Emily P. (Raynolds) Calhoun, and grandson of Andrew and Martha (Chamberlin) Calhoun, was born in

Abeih, Syria, February 2, 1850. His father was the venerable and eminent missionary in Syria, who devoted his life to the mission seminary at Abeih, on Mount Lebanon. His mother belonged to a missionary family, being sister to Rev. George Cook Raynolds, M.D., D.D. (Williams 1861), missionary in Van, Eastern Turkey. She was also a relative of Rev. Dr. Richard Salter Storrs (Williams 1807), of Braintree, Massachusetts, and at the time of her marriage had been seven years a resident in his family. In his grandparents were united the Scotch and the Protestant Irish elements, and from both he inherited great strength of character. The family to which the father belonged was a remarkable one. All of the several sons became men of influence, and some achieved high positions in the councils of the nation.

The son fitted for college with the Rev. Nathaniel Herrick Griffin, D.D. (Williams 1834), in Williamstown, Massachusetts. In college he was a member of the Philotechnian Society and the Mills Theological Society; also of the Lyceum of Natural History, of which he was a vice-president, secretary and, for one year, the curator; and was also director of the departments of conchology and ornithology in the same society. He was a member of the Williams Gymnastic Organization. On Class Day he was the Historian.

After graduation, he went to Syria, seeing something of Europe on the way. After studying some theology with his father, he was for two years tutor in the Syrian Protestant College. After travelling through Palestine, visiting Damascus and Egypt, he returned to the United States and pursued a course of theology at Union Seminary, graduating in 1878. He was ordained in Williamstown, May 7, 1879, Dr. Hopkins preaching the sermon, President Chadbourne giving the charge, and his former college and seminary room-

mate and subsequent co-laborer, Rev. George A. Ford, D.D. (Williams 1872), giving the right hand of fellowship. In 1879, he was graduated at the University Medical School in New York City, having completed his term of service in Flatbush Hospital. In August of the same year he sailed as a missionary of the Presbyterian Board, under appointment as a missionary physician, for Tripoli, Syria. Rarely has one gone forth to labor in a foreign field more thoroughly equipped for his work than he, combining, as he did, in his person so rich an inheritance of character from ancestry, so intimate a knowledge of the field, and so broad and fine a culture of the mind. Before he had been in Syria a year he received but refused the flattering offer of the professorship of materia medica, hygiene, and zoölogy in the Syrian Protestant College. Subsequently occupying for a short time the chair of pathology, he was urged to remain as professor of that subject. This he also declined, as he did subsequently the offer of the chair of obstetrics in the same institution. He was eager to be among the people, ministering to the needs both of their bodies and their souls. Furthermore, he felt that his father on entering into his own rest expected that this only son would carry forward the great work the father had so nobly begun. His knowledge of the Arabic language and acquaintance with the nature of the Syrian people gave him ready access to their hearts and homes. Though for a time he met with petty persecutions at the hands of the local Turkish authorities, at the instigation of a rival native physician, he was eminently active and useful, performing many difficult surgical operations. He paid some attention to leprosy also, and at the time of his death he had published one paper on the subject, and was preparing a series of such papers, with photographs. But not all of his time was taken up with the practice of medicine. In a letter writ-

ten to his college classmates but a few weeks before his death he speaks of his varied duties. "My time," he writes, "is taken up in the study of Arabic, in calling on the people in addition to seeing patients from two to six, and especially in making tours into the interior, using my medical and surgical skill as a means of reaching the hearts of the people. I treat every year over 2000 patients, and am known as the 'American Doctor, the Father of the Poor.' But the greater part of my time is taken up in preaching, in holding meetings in the evenings in villages, in examining schools which are scattered throughout the land, and in conversation with individuals on the all-important subject of the salvation of their souls. I am enabled to reach the benighted Catholics and Moslems of almost every village and town, both large and small." It was in an extended tour made through Northern Syria that he contracted a malarial fever, which, with paralysis of the heart, brought his useful life to a close at the early age of 33. He died at Schweifat, Mt. Lebanon, June 22, 1883. The funeral was attended at Schweifat by a great company from the surrounding country, and the next day the remains were carried to Beirut, where, after further services in the church, they were buried. He was unmarried; he left to mourn his untimely loss a widowed mother and three sisters, in whose great sorrow thousands in this land shared.

"He was beloved by his associates and was ardently devoted to the missionary work, having declined a position in Beirut College. He had inherited from his father, the patriarch of the Lebanons, qualities which peculiarly fitted him for his work,—rare amiability, deep devotion, absolute intrepidity, untiring patience, and a mind gifted with that statesmanship of missions which is building an empire for Christ in the Eastern Mediterranean countries."

Dr. H. H. Jessup wrote of him: "He was genial, courteous, full of good humor, a most skillful surgeon, familiar with the Arabic colloquial from his childhood. These traits made him very popular. He could sleep anywhere, on a mat or on the ground, and eat the coarsest and most unpalatable Arab food with a relish.

"His consistent Christian walk and self-denying labors exemplified the religion he professed and preached."

The following extract is from a minute passed by the class of 1873 at their Decennial Reunion and addressed to the mother and sisters: "Calhoun loved us all, and we all loved him; no name was more closely connected with the life of our class, as a class, nor was any individuality more strongly marked than his. The class of '73 would have been a different class without Calhoun. His overflowing spirits, his keen relish of a joke, his enthusiastic loyalty to his class,—these were characteristics which even a superficial acquaintance could not but reveal, and which made him always and everywhere a favorite. But those who knew him best saw in him other and better things than these. A simple and childlike faith, a love that could not do too much for his friends, and a genuine enthusiasm in his chosen pursuits,—these things already gave promise of the devoted life so suddenly cut off."

CLASS OF 1874

James Edward Tracy, the youngest of the six children of Rev. William Tracy, D.D., and Emily Frances (Travelli) Tracy, was born July 4, 1850, at Pasumalai, Madura District, India. He was the son of missionary parents and was born on missionary ground. He was the grandson of David and Susannah (Capron) Tracy. David Tracy, who was born in Lisbon, Connecticut, was for eleven years Inspector of Customs for the port

of Norwich, Connecticut, and a member of the State Legislature in 1824.

The family traces its descent from Lieutenant Thomas Tracy, who emigrated from England and settled in Norwich, 1660. The father, William Tracy, who was born in Norwich, and was the fourth son of ten children, at first learned the trade of a tinsmith, which trade he followed for three years in Philadelphia, before studying for the ministry. He was a member of the class of 1833 in this college for about three years but did not graduate, and studied theology at Andover and Princeton Seminaries. He was for over forty years a missionary in India, being stationed successively at Tirumangalam, Pasumalai, and Tirupuvanam, where he died, November 28, 1877. He achieved large success as a teacher, preacher, and translator. Soon after going to Tirumangalam he opened there a boarding-school which developed into a seminary, which, being subsequently removed to Pasumalai, grew into a college. He received the honorary degree of Master of Arts from this college in 1853, and the degree of Doctor of Divinity from the University of Western Pennsylvania, in 1868. His three sons were graduated at this college. His marked characteristics were singleness of purpose, high ideals, patience, gentleness of manner.

In this missionary home, where the home life was somewhat isolated, so far as childhood companions were concerned, but full of tenderest love, James Tracy spent his boyhood till he was thirteen years of age. He fitted for college in Norwich Free Academy, and entered Williams with the class at the beginning of Freshman year. He became a member of the Mills Young Men's Christian Association, of which he was one of the presidents and a member of the Board of Directors, and in which he was a member of the committee on Sunday-school work. He was a member of the Philolo-

gian Society; of the Lyceum of Natural History; of the Dramatic Club; of the Williams Gymnastic Organization; and of the Boxing Club. He was an editor of the *Williams Review,* and one of the secretaries of his class. He took the first Sophomore prize at a Rhetorical Exhibition and had an Oration for an appointment at Commencement, when he gave an address on the subject "Intensity."

After graduation, he studied theology at Union Park Seminary, Chicago, and at Union Seminary, New York City, graduating from the latter in 1877. He was ordained as an evangelist June 27 of the same year.

On September 1 of that year, he and his wife, under the appointment of the American Board, sailed from New York for Liverpool, on the way to join the Madura Mission, India. His going to India was a return to scenes familiar to his boyhood, and he had the rare joy of being welcomed to his work by his venerable parents, who, after two score years of faithful service, were ready to pass over some of their labors to other hands. He was located at first at Tirupuvanam. Being "to the manner born," familiar with the language and with the characteristics and customs of the people, he had the great advantage of beginning efficient work at once. This work consisted largely of preaching and superintending native preachers and teachers, along with some literary work. But when he arrived at his station the famine was at its height, and the work of relief distribution was no light additional burden. His letters in the *Missionary Herald,* from the first, speak of religious interest and success. After five years of service he could report 455 native Christians in his field in place of 318, and 84 church members instead of 69, while the amount contributed by native Christians had increased from 59 rupees to over 200.

At the beginning of 1883 he removed from Tirupu-

vanam to Tirumangalam, but retained the superintendence of the former place also. The letters from this new station speak of accessions to the churches, increased offerings, and erection of new buildings for worship. The following extract is from Mr. Tracy's account of the observance of a New Year's day at Tirupuvanam: "The morning was occupied in 'receiving' the people's greetings, group by group, saying a few words either of encouragement or comfort to each group. One new congregation was represented, having been gathered during the past year. After all had presented their wreaths of flowers and fragrant limes, and been dismissed, the various schools came in their order, and after singing a song and wishing us a happy New Year, they, too, withdrew.

"The event of the day—as it has been from the first—was the service of offerings at noon. Each family brought or sent its little *kalium,* or earthen box of offerings for the year; and some brought, in addition, articles for sale, such as fowls, palm-leaf fans, mats, etc., the proceeds of which were to be added as offerings. This is a scene in which I always take particular pleasure, because it shows the fruits of real self-denial on the part of very poor people. The whole sum of the offerings was larger than that of the last year, and there has been a constant increase from year to year. The total of seventy-five rupees—no mean offering when thoughtfully weighed—shows that there has been no backward going and is promise of still further progress."

In 1885-86, owing to the absence of Rev. W. S. Howland, another large station was left to his care, and the added anxiety, together with worry about financial matters, injured Mr. Tracy's health, and though he continued his work for another two years, he then, by medical advice, came to this country for a change.

Some idea of the extent of the work which he superintended may be gathered from the report sent to the Board in 1888 to the effect that in the previous year forty itineraries had been undertaken and that over 136,000 had heard the gospel message. During six months of that year twenty-four catechists had preached in various places to over 100,000 people.

After his return to India in 1891, he was located at Periakulam, where he met with encouraging success, though greatly hampered at times by the reduction in appropriations made by the Board. In 1902 he and his wife again visited this country, and about 1905 he began doing some work at Kodikanal, some sixty miles northwest of Madura, and is at present located there. It is hoped that Dr. and Mrs. Tracy have before them many years of happy, useful service.

Mr. Tracy received the honorary degree of Doctor of Divinity from this college in 1896.

He married, August 1, 1877, Miss Fanny Sabin Woodcock of South Williamstown, Massachusetts. There were born to them two children: Christine Mabel Tracy, a teacher, who died in Annville, Kentucky, April 28, 1912; and Royal D. Tracy, a professional actor.

Besides the letters which have appeared in the *Missionary Herald,* Dr. Tracy has published various pamphlets on Indian Numismatics, and occasional lectures.

CLASS OF 1875

Louis Agassiz Gould, son of Dr. A. A. Gould, was born in Boston, Massachusetts, June 4, 1855. The father was one of the most prominent of American zoölogists and was a joint author with Agassiz of one of the best zoölogical text-books. He also published a treatise on the Shells of the Wilkes Expedition.

The son obtained his preliminary education in Boston. When he entered college in 1871, his father being dead, the family removed to Williamstown. In college he was a member of the Philotechnian Society; received the first Benedict prize in French, and one of the Junior prizes at the Rhetorical Exhibition; was a member of the Senior Expedition to Newport and Nahant under the guidance of Professor Tenney; was a member of the Club Crew Rowing Association and of the Class Nine; was general superintendent of the Williams Telegraph Association; at the Class Day Exercises he was Prophet on Prophet; and was one of the speakers at Commencement, his appointment being a Dissertation, and the subject of his address, "The Secret of Success."

After graduation he studied theology at the Rochester Theological Seminary, from which he was graduated in 1879. He was ordained at Holley, New York, on June 5 of the same year, and was pastor there from that date until January, 1884. From June, 1885, to December, 1886, he was associate pastor at Fall River, Massachusetts. He then received an appointment as a missionary to China from the American Baptist Foreign Mission Society. From August, 1888, to August, 1889, he was located at Ningpo, and from the latter date to October, 1893, he was at Shaohing. On account of his own health and especially that of his wife, who completely broke down in 1893, he was obliged to relinquish his missionary work in China and return to this country. From October, 1893, to May, 1894, he was acting pastor at Racine, Wisconsin; from June, 1894, to July, 1897, he was pastor at Highland Park, Illinois; and from January, 1898, to 1901 he was pastor at Shelbyville, Indiana. From the latter date to 1906, he held pastorates at Santa Monica, Occidental Heights, Downey, and in other churches in Los Angeles.

In the Class History issued in 1895, he was reported as married and as having two daughters, aged five and two years respectively. He resides in Los Angeles, California.

Isaac Heyer Polhemus, son of Abraham and Eliza B. (Heyer) Polhemus, was born in Hopewell, New York, March 3, 1853. He is the grandson of Abraham and Cornelia (Suydam) Polhemus and of Isaac and Jane (Suydam) Heyer. The immigrant ancestor was the Rev. Johannes Theodorus Polhemus, of Holland, who came to "New Amsterdam" in 1654, from Itamarca, Brazil, where he had been a missionary. Among the more distinguished ancestors of Mr. Polhemus was Eleazar Polhemus, of whom the "Annals of Newtown" states that he was "a learned jurist, Burgomaster at Antwerp, Holland, 1310. For a long period this name has held a distinguished place among officers of state and men of letters in the Netherlands."

Abraham Polhemus, the father of the subject of this sketch, was a clergyman, whose marked characteristics were courtesy, earnestness, devotion to God and to his family.

The early life of Isaac Heyer Polhemus, from his fifth to his fifteenth year of age, was spent in Newark, New Jersey, and his early education was obtained in the academy at that place. He fitted for college at Holbrook's Military School at Sing Sing, New York, and entered college as a Freshman in 1871. He was a successful student and a prominent member of his class, being a member of several college organizations and engaging in various college activities. He was a member of the Delta Psi Fraternity; of the Mills Young Men's Christian Association, of which he was one of the directors, and in which he was one of the committee on Sunday-school work; of the Lyceum of Natural His-

tory, in which he was for a time treasurer, and under the auspices of which he was one of the Senior Expedition to Newport and Nahant under the direction of Professor Tenney; he was a member of the Glee Club; of the Class Quartette; the College Choir; of the Class Baseball Nine; of the Football Team; of the Class Crew, in which he was stroke; and of the Skating Club, in which he was a director. He was for a time president of his class; a member of the Shakespere Club; editor of the *Williams Review* and of the *Williams Athenaeum,* being secretary of the board of editors; assistant librarian in the College Library; received a prize for excellence in French; represented the college twice at Intercollegiate Conventions in New York; was Sophomore Orator at a Rhetorical Exhibition, and speaker at the Senior Rhetorical Exhibition, his subject being "Conventionality"; read a poem at the Class Supper; was President of the Class Day Exercises; and was one of the speakers at Commencement, the subject of his oration being "The Way of the World."

The first year after graduation was spent in travel in England and on the Continent, after which he became a member of Union Theological Seminary, from which he was graduated in 1879. On June 18 of the same year he was ordained by the Reformed Church in Newark, New Jersey, and in the following October he was appointed missionary to Mexico under the Foreign Board of the Presbyterian Church, being settled for a year in Zacatecas, and another year in Mexico City. Owing to the severe illness of his wife, and the failure of his own health caused by the great trials of the mission, he was obliged to relinquish his mission work and return home.

During the years 1883-1894, he had charge of the mission work of the Second Presbyterian Church of Newark, New Jersey. In this time he organized and

became the first pastor of the Fewsmith Memorial Church. Of his mission work in Newark, the class secretary wrote that Mr. Polhemus started "his work in a single room, building the next year a chapel seating 300, and after a few years a church seating 900. It was an industrial church, with gymnasium, day nursery, and other agencies usually found in a living church."

Compelled by reason of health to seek a warmer climate, he received an appointment of the Home Board of the Presbyterian Church to Riceville, Swannanoa, and Asheville, North Carolina, among the mountaineers, which position he held during the period 1895-97. From April of the latter year to March, 1901, he was in charge of the Young People's Association House of the Fifth Avenue Presbyterian Church, New York City. In the spring of the latter year he was recalled by the Home Board of the Presbyterian Church to work at Marshall, North Carolina, remaining there until March, 1903, when he received the appointment of the New York City Mission to become pastor of the Broome Street Tabernacle during the year of absence of Rev. Dr. John B. Devins. In September, 1904, he was called to Brooklyn, New York, to "The Branch" of the Tompkins Avenue Congregational Church. While keeping his membership in the New York Presbytery, he held this position until September, 1908, when he was called to his present pastorate over the First Presbyterian Church at Unadilla, New York.

From the little that can be gleaned from the history of the class of 1875, it is quite evident that Mr. Polhemus has been a most laborious and efficient worker in the various positions he has occupied, and that, as the secretary of the class records, his wife has been in these labors his constant help.

Mr. Polhemus was married October 2, 1879, to Sa-

rah, daughter of Bartholomew and Sarah (Wyles) Brown, of New York.

Of five children born to them two daughters are living: Mrs. Cornelia C. Burrell, wife of D. H. Burrell, Jr., of Little Falls, New York; and Miss Sarah Heyer Polhemus.

CLASS OF 1876

Lyndon Smith Crawford was born in North Adams, Massachusetts, March 24, 1852. He was the son of Rev. Robert and Ellen Maria (Griffin) Crawford, and the grandson of James and Jane (Kennedy) Crawford, and of Edward Dorr and Frances (Huntington) Griffin. On his father's side he was of Scottish descent, while on the mother's side he traces his ancestry to England and Wales. His grandfather, James Crawford, emigrated from Paisley, Scotland, to Lanark, Canada West, in 1821. Jasper Griffin, another ancestor, came from Wales and England and settled in Southold, Long Island, in (or about) 1636. Among his more distinguished ancestors was his grandfather, Rev. Edward Dorr Griffin, D.D., pastor of the First Presbyterian Church and, subsequently, of the Second Presbyterian Church, in Newark, New Jersey, Professor of Pulpit Eloquence in Andover Theological Seminary, pastor of Park Street Church, Boston, and President of Williams College from 1821 to 1836. The profession of the ministry appears often in the history of the family. The oldest sister of Mr. Crawford married Rev. Thomas A. Emerson (Yale 1863), and in doing so was the fourth minister's daughter, in the regular line of descent, to marry a minister. That is to say, Mr. Crawford's sister, mother, grandmother, and great-grandmother married ministers. And these ministerial husbands were pastors of Congregational churches in Massachusetts or Connecticut. Rev. Eben-

ezer Devotion, who was a minister in Suffield, Connecticut, from 1710 to 1741, the grandfather of Mr. Crawford's great-grandmother Huntington, was a graduate of Harvard. Since then, with the exception of Mr. Crawford's father, his ministerial ancestors have been graduates of Yale.

Rev. Robert Crawford (Williams 1836), the father of the subject of this sketch, was born in Paisley, Scotland, and emigrated from there with his father to Canada West, from which he came, in 1826, to Hoosick Falls, New York, and thence to Bennington, Vermont. Dr. Lyndon Crawford possesses two interesting heirlooms which have fallen to his lot; the one a little Bible which always stood on President Griffin's desk in Williamstown, as previously it had stood in his study in Newark and in Boston, well worn and full of marks and annotations; the other also a Bible, which tells the story of the religious training of his father, and in which, in this Scotch father's handwriting, is the record: "My dear mother gave me this book on my leaving our Canada log-house. I have carried it in the pack on my back, as I walked many miles" etc. Robert Crawford was a man of more than usual strength of character and, both in the godly weaver's home in Paisley and in the pioneer's home in Canada, he had been inured to toil. He obtained his preparation for college by studying nights while working in the cotton mills of Hoosick Falls and Bennington by days willing to enter college at the age of twenty-eight rather than to pursue a short cut into the ministry. That he was a superior scholar is evidenced by the fact that he was tutor in his Alma Mater in 1838-39. He was a man of broad interests. While he was an able preacher and faithful pastor, receiving from Jefferson College the honorary degree of Doctor of Divinity, he was for one session a member of the Massachusetts Senate and was president of the

THOMPSON MEMORIAL CHAPEL

board of trustees of Deerfield Academy for more than twenty years. In a memorial service held at North Adams, Massachusetts, after his death, the church recorded among other minutes: "He was an ever-faithful teacher and guide to the seeker after truth, and his own gentle and blameless life made him an exemplar of the gospel of peace and righteousness which he taught." Such were some of the characteristics of Robert Crawford as shown in his more public capacity. The home of which he was the head was almost ideal in its habits and virtues. The children born into such a home were reared in the enjoyment of a genuine New England Christian life. By the regularity of family worship, by precept and example they were taught that religion is a life and not mere theory. There was plenty of work to train in habits of industry and thrift, in the house, the barn, the garden, the home lot, and with it a plenty of fun and good cheer. Papers, magazines, books, new and old, pictures, and music made a home of culture. To speak evil of no one and to treat all guests with equal courtesy were some of the lessons in conduct. Such were some of the influences of home life enjoyed in his youth by Lyndon Crawford, and it is not strange that, as he states, from childhood he felt an inward call to Christian service, an inward feeling that was deepened by the fact that his parents seemed to love the kingdom of God better than anything else.

Mr. Crawford prepared for college at the Deerfield Academy and High School, and at Power's Institute, Bernardston, Massachusetts. Probably he did not hesitate about the choice of a college. His father and brother had been graduated at Williams, and his grandfather had been for fifteen years its President. He entered college as a Freshman in 1872. In college he was a member of the Mills Young Men's Christian Association; of the Lyceum of Natural History, of which he

was for a time secretary and again treasurer, and in which he was a director of the departments of botany and dendrology; of the Philotechnian Society, of which he was for a time treasurer, and for a time vice-president; and, those being the days of boating, he was a member of his Class Crew. It is also recorded of him that on one occasion he won the hurdle race. At the Class Day exercises he was the Prophet on Prophet.

After graduation he entered the Hartford Theological Seminary, from which he was graduated in 1879. On September 27 of the same year he and his wife sailed from New York, under appointment of the American Board, to join the Western Turkey Mission. At the same time sailed for Turkey Rev. Charles S. Sanders, a son of Rev. Marshall Danforth Sanders (Williams 1846), missionary to Ceylon. Mr. and Mrs. Crawford arrived at Manissa, their station, which is about forty miles north of Smyrna, October 30.

One of his first letters to the *Missionary Herald* is dated April 6, 1880, from Aidin, about 100 miles southeast from Smyrna, and explains that he is staying there to learn Greek. "There is here," he writes, "a very fine Greek school and in most all the cities about here Greek is the household language of most of the Greeks, and is becoming so more and more. I go to the school every day, and sit and hear the recitations, and so accustom myself to the sound of the language, and then after school I spend an hour and a half receiving instructions from two of the teachers, who take English in return." In the same year he reports the bright opening of the schools of the mission.

One of the efforts of the missionaries was to remove the errors of the Greek Church. In 1883 Mr. Crawford writes of the formation for this purpose of a Greek Evangelical Alliance, the members being most of the Protestants from both Manissa and Smyrna. The first

step of the Alliance was to form the first Evangelical church of Manissa, the church assuming the charge of the preaching in Manissa.

After a period spent in America (1883-86), during which he was pastor of the Congregational Church in Topsfield, Massachusetts, he returned to his field, making Broosa his station, which is about sixty miles southeast of Constantinople. Much of Mr. Crawford's time was given to making tours among neighboring villages. The *Missionary Herald* contains an account of a tour made in November, 1889, with a magic lantern, to some villages near Lake Apollonia, lying twenty miles west of the station. It is a region of historic interest, there being in one of the ancient cities situated on the shore of the lake a building still standing which bears an inscription of the Roman Emperor Trajan. Of the village and people, Mr. Crawford writes: "Along on the line of hills overlooking the lake are nine Greek villages, each having from sixty to one hundred houses, and each village from three to five miles distant from the next. They are called 'Pistika Khoria' ('Faithful Villages'). When these villagers come to the market in Broosa they are recognized not only by their peculiar dress but by their form of expression. Old forms of Greek and 'Laconic replies' are always heard from them, for they are of Spartan origin. Their ancestors were brought from old Laconia nearly 200 years ago. We spent a night in five of these 'Faithful Villages'; the Sabbath in Apollonia; one night in 'the City of the Sun,' and a night in each of the two Greek villages, Kouroukli and Amasi, nine and twelve miles from here, on the way to and from the lake."

For several years past Dr. Crawford has been located at Trebizond on the Black Sea, 640 miles east of Constantinople. It is a city of over 50,000 inhabitants, made up of Mohammedans, Orthodox Greeks, Grego-

rian Armenians, Catholic Armenians, and Armenian and Greek Protestants. It is a city of great antiquity, being four years older than Rome and settled by Greeks from Miletus. The American Board began its work here in 1835, the Rev. T. P. Johnston being the first missionary sent there. The following is Mr. Johnston's description of the scenery as he first saw it: "The country is mountainous, though the elevations are not very great in the immediate view. From the anchorage (for there is no harbor) the scene before you presents beautiful fields laid out in squares, ascending from the sea quite to the tops of the mountains. In one you see yellow wheat-stubble, indicating that a fruitful harvest has just been gathered, in another green corn just cut and put together in shocks. And in a third the rich brown soil has recently been turned up with the plough, to prepare it for the reception of the seed for another crop. The higher parts are occupied with brushwood; and dispersed through the valleys which descend to the shore are beautiful groves of fruit-trees, olives, figs, apples, pears, etc. The humble dwellings of the natives are mostly assembled in groups, but many appear to be separated and surrounded by their own gardens, and nearly concealed among the trees. Withal it possesses more of a rural aspect than anything I have seen in Turkey." That was written nearly four score years ago, and though the laborers have been few, the faithful seed-sowing continued through all this period is beginning to yield a harvest. In 1897 Mr. Crawford, writing of the extent and ripeness of the field, reported that "within a circle of from one and one-half hours from the city there are fifty villages of Armenians, and in those villages there are only five priests and no teachers and no schools. The people are ready to listen to the gospel." Thirteen years later, in 1910, in speaking of the new regime in Turkey he writes: "In

Ordou and in Trebizond Gregorians and Protestants are coming nearer one another. This is a hopeful sign. It means that the Gregorians, many of whom have been educated in our schools, are recognizing the reasonableness of Protestant doctrines. Unfortunately, our Protestants are making too great a sacrifice, and the practical union seems to be less on religious and more on material and worldly lines." After speaking of our two strong churches in Ordou—one for Greeks and one for Armenians—Mr. Crawford continues: "Throughout all their subsequent triumphs and trials Armenians and Greeks have been mutually helpful to one another, materially and spiritually, and both have grown so that to-day there are in Ordou over three times as many church members in each communion and nearly twice as many adherents, not to mention those in neighboring villages.

"The total number of adherents in our fields in 1882 was 170; in 1909, 1304. The total number of church members in our field in 1882 was 50; in 1909, 463."

In all this growth and progress which he has witnessed, Mr. Crawford has been a most efficient agent. His knowledge of the habits and characteristics of the people and his familiarity with the languages used in addressing the different nationalities among them, make him an important member of the band of 200 missionaries now connected with our four missions in that country. It is to be hoped that Mr. Crawford has before him yet many years of valuable service in that country to the regeneration of which he has devoted his life, and which is now passing through a great national crisis.

Besides the visit to this country in 1883-86, Mr. Crawford was from 1900 to 1903 pastor in Southwick, Massachusetts, and Portland, Connecticut.

Dr. Crawford married, on August 13, 1879, Susan Van Vranken, daughter of Edwin Augustus and Ma-

ria (Stafford) Doolittle, granddaughter of Spencer and Harriet (Romeyne) Stafford, and a descendant of Claus Romeyne, who came from Holland in 1660. Mrs. Crawford's great-grandfather and great-great-grandfather were Dutch Reform clergymen. Mrs. Crawford died in Topsfield, Massachusetts, August 12, 1884. He was next married, on October 13, 1886, to Jeannie Grace, daughter of James C. Greenough (Williams 1860) and Jennie Ashley (Bates) Greenough, of Westfield, Massachusetts, who died February 5, 1888. On September 4, 1900, he married, in Constantinople, Miss Olive Newell Twichell, then of Constantinople, but born in Plantsville, Connecticut, daughter of Deacon Edward and Jane (Walkly) Twichell of Plantsville.

Of three children born to him, a daughter and son by the first marriage are living: Mrs. Leslie Stafford (Crawford) Hun (Smith College 1904), the wife of John Gale Hun, Ph.D. (Williams 1899), instructor in Mathematics, Princeton University; and Douglas Gordon Crawford (Williams 1904), teacher in the department of English, Phillips Academy, Andover, Massachusetts.

Besides the degree of Bachelor of Arts received in course, Dr. Crawford received from his Alma Mater the honorary degree of Master of Arts in 1886, and of Doctor of Divinity in 1899. He is an Honorary Member of the Archæological Society, Anatolia, Turkey.

Besides various letters and papers published in the *Missionary Herald,* he published: "Sunday-school Lessons" (1887-88), and "Tracts in Greek" (1890-94).

CLASS OF 1877

Rollo Ogden, son of Rev. Isaac Gray and Emma (Huntington) Ogden, and grandson of Jonathan and

Anastasia Ogden, was born at Sand Lake, New York, January 19, 1856. The family is descended from John Ogden, who came to this country from England and settled on Long Island in 1640. Rev. Isaac Gray Ogden was graduated at this college with Phi Beta Kappa rank in the class of 1849, to which class belonged John Bascom, Robert Russell Booth, Henry Martyn Hoyt, and Charles Seymour Robinson. After teaching several years at Binghamton and Sand Lake, he studied theology at Andover and was ordained by Presbytery in 1858. He served several churches in the State of New York and after retiring from the active work of the ministry in 1892, he spent some years in Troy and New York City. He ended his long and useful life at Devon, Pennsylvania, November 28, 1904.

Rollo Ogden, the son, fitted for college in the public schools and entered the class of 1877, at the beginning of Freshman year. Three other members of this class, William Henry Sanders, Magness Smith, and George Albert Wilder, entered the foreign missionary service. Mr. Ogden was a prominent member of his class and engaged in various student activities, both intellectual and athletic. He was a member of the Philotechnian Society, of which he was one of the presidents, for a time secretary, and member of the Library Committee; president of his class in Sophomore year; one of the editors of the *Williams Athenaeum* and president of its Executive Board; recording secretary of Phi Beta Kappa; member of the Class Football Team; of the Boxing Club; the Chandler Rowing Club; of the University Baseball Team; captain of the Class Nine; and vice-president of the Baseball Association. He won the prize for pole vaulting; took prizes in Latin, French, and Essays; took one of the Graves prizes with the subject "Culture of the Senses"; was

one of the speakers in the Williams Contest in Oratory June 30, 1877, his subject being "The French Revolution"; and was graduated with Phi Beta Kappa rank, having at Commencement the Philosophical Oration on the subject "The Argument from Antiquity."

After graduation he spent two years at Andover Theological Seminary and one year at Union Seminary. He was ordained as a Presbyterian minister on May 13, 1881, and was associate pastor of the First Church in Cleveland, Ohio, 1880-81. Under appointment of the Presbyterian Board of Foreign Missions, he with his wife sailed as a missionary to the City of Mexico, January 12, 1882, but at the end of about two years, on account of the illness of Mrs. Ogden, he returned to the United States. From 1883 to 1887 he was pastor of the Case Avenue Church in Cleveland, Ohio. From 1887 to 1903, he was engaged in literary work in connection with the *Nation,* being for a part of that time on the staff of the *Evening Post,* of which he has been editor since February 1, 1903. As editor he writes numerous articles each year, and discusses a wide range of topics. He uses vigorous English and treats in an interesting way whatever he writes about, whether his topic is politics, religion, science, art, literature, or education. The following extract from an editorial which was inspired by President H. A. Garfield's Inaugural Address gives some idea of Dr. Ogden's style as a writer and at the same time shows that he holds sound views in matters pertaining to theories of education. "The college," he writes, "should have a college standard, which it should enforce without fear or favor. The standard ought not to be that of a social club, or an athletic association, but of a body of scholars pursuing the intellectual life. Something of the rigor with which technical and professional schools

demand from all their students a certain measure of attainment, would be wonderfully tonic in our colleges. There would be no moral condemnation in excluding men who could not or would not do the required work, any more than there is in dropping incompetent students by the Institute of Technology or the College of Physicians and Surgeons. It would be simply the dispassionate enforcement of a sound rule, the cool facing and application of the fact: this is a society for intellectual training. You show no capacity even to appreciate it, much less to share in it, and we must ask you to betake yourself elsewhere."

Mr. Ogden received the honorary degree of L. H. D. from this college in 1903. He is a member of the Century and the City Clubs, and has his residence at Summit, New Jersey.

He married, on November 30, 1881, in Cleveland, Ohio, Susan, daughter of Rev. Dr. Arthur and Harriet E. (Post) Mitchell, granddaughter of Matthew Mitchell and descendant of Richard Mitchell, who came from England to Nantucket, Massachusetts, early in the seventeenth century. Dr. Arthur Mitchell was a graduate of this college in the class of 1853, and was a trustee of the college from 1882 to 1887. He was an eminent preacher and pastor, and was for many years the efficient Secretary of the Presbyterian Board of Foreign Missions.

Of four children born to Mr. Ogden, two daughters, Alice and Winifred Ogden, and a son, Nelson Ogden, a mechanical engineer, are living and reside in Summit.

Besides a very large number of articles that have appeared in the *Evening Post* and other periodicals, Dr. Ogden has published a "Life of William H. Prescott" (1904), and "The Life and Letters of Edwin L. Godkin" (1907).

William Henry Sanders, son of Rev. Marshall Danforth and Georgianna (Knight) Sanders, and grandson of Anthony and Celinda (Brown) Sanders and of Joseph and Ruby (Hyde) Knight, was born in Tellippallai (Tillipalli), Jaffna, Ceylon, March 2, 1856. He is of English descent on his father's side, and of Scotch-Irish descent on his mother's side. Of four Sanders brothers who came from England and settled in Portsmouth, New Hampshire, one subsequently went to Rhode Island. This last is the immigrant ancestor of this branch of the family. The father, Marshall Danforth Sanders, who was a graduate of this college in the class of 1846, and was a native of Williamstown, was for nearly twenty years a missionary in Ceylon. He raised the foreign endowment for Jaffna College, Ceylon, and was to be the first president, but died before the organization of the college could be perfected. He is spoken of as of genial, sympathetic nature, a strong, forceful character, firm in conviction,—a leader of men. The mother, who had a sweet, loving nature, also had a strong character and personality, and was a natural leader. Of the six sons who survived the father all became prominent. Rev. Charles S. Sanders (Amherst 1875), who was a missionary in Turkey for twenty-six years, and who died at Aintab in 1906, was one of these sons. Besides the subject of our sketch, the sons now living are Joseph Anthony Sanders, M.D., of the medical staff at the Clifton Springs Sanitarium; Frank Knight Sanders, Ph. D., D.D., LL.D., President of Washburn College; and Walter Edward Sanders, Ph.B., a mechanical engineer, Trenton, New Jersey.

William Henry Sanders spent his early years in Ceylon, coming to this country in 1865. In the spring of 1866 he was received into the home of Keyes Danforth, Esq., of Williamstown, Massachusetts, who had

been a classmate of his father in the class of 1846. This continued to be Mr. Sanders' home until his starting for Africa. He pursued his preparatory studies in the High School and Dr. Griffin's Private School in Williamstown, and entered college as a Freshman in 1873. In college he was a member of the Philologian Society and of the Mills Young Men's Christian Association, in connection with which he was a member of the Committee on Devotional Meetings. He also took great interest in college athletics, being a member of the College and Class Nines, of the Class Football Team, and of the Club Crew in the Rowing Association. He was also a successful student and had an Oration at Commencement, the subject of his address being "The Germans in America." After graduation he pursued a course of study in theology at the Hartford Seminary, from which he was graduated in 1880. While in the seminary he received an appointment from the American Board as a missionary destined to Bihé, West Central Africa. He was ordained in Williamstown, and on August 7, of the same year, he sailed from New York for Liverpool, en route via Lisbon to Africa, in company with Rev. W. W. Bagster, who was the leader of the new mission. Mr. Bagster remaining in England for a time to purchase the mission outfit, Mr. Sanders proceeded to Portugal, where he spent five weeks in studying the Portuguese language. On October 5, in company with Messrs. Bagster and Miller, he embarked at Lisbon, and landed at Benguella November 12. On account of the difficulty of obtaining porters, the party remained here about four months, utilizing their time in further study of the Portuguese, and in obtaining words and phrases of Umbundu from the native headman who had been hired, who spoke both Portuguese and Umbundu. The house which they had taken for one month while they were getting ready to

march into the interior was thus described by Mr. Sanders: "The house has three rooms and an entry. One room is used for the storage of our heavy boxes; the next is the dining-room; the third room has two windows without any glass, and here we sleep and write and work. The floor is paved with stones, but if any sidewalk in Boston were as rough the newspapers would cry out at once. Our household now consists, besides ourselves, of two Cabinda servants, two dogs, many rats, more mice, most of all fleas. The sea breeze commences to blow into our front windows certainly by the middle of each forenoon, and it keeps the house as cool and pleasant as can be desired, even at the hottest part of the day. The black people here are most miserable in appearance. It is scarcely possible to see fifty of them without finding many whose toes are either entirely or partly gone, or their legs much swollen. This is due to neglect in extracting the 'jiggers,' a kind of insect which burrows under the skin of the feet."

On March 9, 1881, in company with Messrs. Bagster and Miller, Mr. Sanders started inland, reaching Catumbella two days later and Bailundu on March 29. Owing to an unsuccessful attempt to go on to Bihé, a station was begun at Bailundu. In November two more men with their wives came, and the following year another party of reënforcements arrived. On September 12, 1882, Mr. Sanders was married at Bailundu to Miss Minnie Mawhir. In this and the following year Mr. Sanders, accompanied in the latter year by Mr. Fay, had explored the country around Bihé with the view of establishing there a station. Of the first of these visits, Mr. Sanders wrote, under date of May 6, 1882: "The day after the load-carriers caught up with me we reached the village of Bihé's ruler. The natives call him Chilemo. He told me that his name is Antonio Kangombe (not Kagnombe). The last name is dimin-

utive for 'ox.' Hence he might be called in our language Antonio Small-ox or Little-ox. The next morning I called on him. He was clad in a battered 'plug hat,' and a military coat given by De Serpa Purto, I was told. It has never been cleaned since given, unless appearances are very deceitful. A filthy shirt and a large cloth from his waist to foot completed his attire. His appearance is that of an old toper, and indeed Mrs. Kangombe and a seculo by name of Chitandula are said to be the real rulers. He (the soba) welcomed us, and appointed a place for us to settle in. I said that we were not obliged to settle in his country, and unless a location which suited us could be obtained, we would not come there."

After these explorations, Mr. and Mrs. Sanders and Mr. W. E. Fay, being assigned to this new field, started for Bihé November 19, 1883. All in Bihé, however, were recalled to Bailundu in May of the following year because of an order from the chief of that country to leave and retire to the coast. This order was probably issued by the influence of a trader. On July 4, 1884, Bailundu station was plundered and the whole mission was driven to the coast. About the end of August Mr. and Mrs. Sanders started inland again, and after being stranded for a month at Chivula, they went on and settled in Bailundu again. In September, 1886, Mr. and Mrs. Sanders, accompanied by Mr. and Mrs. Fay, went again to Bihé and reëstablished Kamundongo station. Of a previous visit there Mr. Sanders had written: "Going again to Kamundongo, we found a fine place at which to build, about a mile from our old site, so we decided to locate there. We estimate that there will be about 3000 people within a radius of six miles from our village. Allowing two persons to each house, we make the population of the group of villages at Kamundongo 600. About 350 of these will be from six to ten min-

utes distant from our place, thus making it possible for our wives to go among them."

About this time Mr. Sanders, of Bihé, and Mr. Currie, of Bailundu, made a trip for the purpose of ascertaining the character and population of the region north and northeast of their stations, hoping to find a site favorable for a new station. Early in 1888, Mr. and Mrs. Sanders went to Benguella to occupy the station there, returning to Bihé the following year. In 1890 occurred the war between the Portuguese and the Biheans, in which troubles Mr. Sanders was of much service to the natives. When the Portuguese commander, Captain (afterwards Major) Paira, was imprisoning or killing the people and plundering and burning the native settlements, in order to compel the Biheans to deliver up their chief, Dunduma, whom he had been ordered to capture, Mr. Sanders undertook to induce the chief to give himself up, on the promise of lenient treatment. Messrs. Arnot and Fisher, of the English Mission, joined in this attempt later, until finally the chief surrendered himself and was deported, when the people had peace. One of the good results of this war was the firmer establishment of the mission. The faith of the natives in their charms and fetiches was shaken, while their confidence in the missionaries was strengthened, a greater readiness to listen to the presentation of the gospel was manifested, and a very marked religious interest prevailed. Another illustration of the increasing influence of the missionaries occurred in 1902, when, at the time of the native rebellion in Bailundu and in the region toward the coast, the warnings of the missionaries, as they believe, deterred the Biheans from joining in revolt.

Mr. Sanders was the "ambassador of peace" not merely in political affairs: he preached the word, being instant in season, out of season; he taught, training

young men to become evangelists; he itinerated, and did a most important work in reducing the language to a written form, and in translating into it the Scriptures and other literature. In 1901, after twenty years of service, in reporting the annual meeting of the mission, he wrote: "Every station showed good progress and hence all were cheerful. At Sakanjimba they were glad to have so many with whom to begin a church; also because they had drawn so many young men to live at the station. At Bailundu, besides large schools and strong spiritual life, the calls for out-station schools is increasing. At Chisamba the station and out-station schools show a good enrolment. The fifty-four church members and fifty-one catechumens, including those at Ciyuka, make a very promising outlook for that church. At Kamundongo the five out-station schools, with an enrollment of 251, indicate a decided move forward. So it is not surprising that our meeting was cheerful."

It is now a little over thirty years since Mr. Sanders, with two companions, commenced a new station in West Central Africa. For a time, by the death of one companion and the departure of the other, he was left alone. The natural difficulties he had to contend with were greatly increased by the race hatred induced by the unscrupulous exactions of Portuguese traders. His patience, diplomacy, and fidelity have prevailed, and the mission is prosperous. In the mission there are now thirty-one American missionaries, five organized churches, with over 700 communicants, 182 native Christian teachers, forty-eight schools, with nearly 5000 receiving instruction, and 13,000 natives now bearing the name of Christian.

In this period of thirty-two years Mr. Sanders has visited America three times, 1892-93, 1903-05, and 1911-12. In this last visit he attended the Commence-

ment at Williams College on the thirty-fifth anniversary of the graduation of his class, and received from his Alma Mater the honorary degree of Doctor of Divinity.

As has been stated, Dr. Sanders married on September 12, 1882, at Bailundu, Miss Minnie Mawhir, who died August 8, 1891, at Kamundongo. It was said of her that she was of "devoted character and missionary zeal." A daughter by this marriage died August 9, 1885.

He next married on October 17, 1893, at Benguella, Sarah, daughter of Thomas and Esther (Reid) Bell, granddaughter of James and Rachel (McBurney) Bell and of John and Elizabeth (Bartley) Reid, and a descendant from ancestors who went from Scotland to Ireland at the time of the persecution. Miss Bell had joined the mission in 1888. By this wife he had two sons, Marshall Thomas Sanders and Keyes Danforth Sanders, who are still living.

Dr. Sanders translated into the Umbundu language the Gospel of John (printed in 1888), and "Pilgrim's Progress" (1904). In 1910 he revised and enlarged the Umbundu-English Dictionary. This had first been prepared in the beginning of the mission by Sanders and Fay, and was printed in America in 1884. About 1897, Mr. Fay gathered the words found by the various missionaries since 1884, and the old vocabulary and the added words were all tested and an Umbundu-English Dictionary prepared. In 1910, by the direction of the mission, this was revised and enlarged by Mr. Sanders, and also an English-Umbundu part, with Mrs. Sanders' help, was prepared. These were printed at Kamundongo on the mission press early in 1911. The Umbundu language was wholly unwritten and wholly unknown when the first American missionaries reached Bailundu and Bihé. When the volume was published,

the editor of the *Missionary Herald* called it "a striking testimony of what has been accomplished in this African station, begun thirty years ago."

Magness Smith, son of Foss G. and Emerline (Grant) Smith, was born in Kennebunk, Maine, February 14, 1848. His father was a farmer by occupation. The son fitted for college in the New Hampton Institute, where he was converted and united with the Baptist church, having in view thereafter the Baptist ministry. He entered Bates College in 1873, but after a year he came to Williams and entered the Sophomore class, his catalogue address being Lyman, Maine. He was older than most of the students, and always exhibiting the dignity and instincts of the gentleman, he was enabled to exercise a strong and wholesome influence in favor of upright conduct. He won, in an unusual degree, the confidence and esteem of fellow students and teachers. He maintained a good rank in scholarship, and graduated with the appointment of a Dissertation. He was excused from speaking at Commencement, but his name appeared in the list of speakers, his subject being "The Mental Discipline of Business." In college he was a member of the Mills Young Men's Christian Association, and of a Rowing Club.

After graduation, he taught for a year in the academy at Yates, New York. Having married in October, 1878, he with his wife sailed to South America, reaching Mollendo, Peru, where they were to be located, on November 30. Before leaving this country Mr. Smith united with the Methodist Church in Williamstown, of which his wife was a member. Their plan was to open a self-supporting English school, and incidentally to do whatever religious work the laws of the country would allow. It was missionary work, though to be done independently of any Board. It was some time

before a school could be opened, but Mr. Smith devoted himself assiduously to teaching, as he had opportunity, and to the acquisition of the Spanish language. After about four months of work he was seized with typhoid fever, from which he died April 19, 1879, after an illness of nineteen days. The last words he uttered before passing into a state of unconsciousness were: "Tell them there is a Christ."

The circumstances attending the sickness and death of Mr. Smith were rendered the more distressing because of the war which then existed between Peru, Chili, and Bolivia over disputed territory. Two days before the death of Mr. Smith, the town of Mollendo was bombarded by the Chilians from a vessel of war.

Mrs. Smith still remembers with gratitude the many acts of kindness shown her by people of various forms of religious belief in the time of her great bereavement in that land of strangers.

Mr. Smith was married in Williamstown, Massachusetts, October 23, 1878, to Miss Celestia M. Solomon, daughter of Elisha W. and Sarah Ann (Prentiss) Solomon, granddaughter of Asher and Sophia Prentiss and of Albert and Azuba Solomon. Mrs. Smith resides in South Hadley, Massachusetts, where she has a position in Mount Holyoke College.

George Albert Wilder was born March 14, 1855, at Amanzimtoti Mission station, Natal, South Africa. He is the son of the missionaries, Rev. Hyman Augustine and Abby Temperance (Linsley) Wilder, and the grandson of Ora and Sally (Wheelock) Wilder, and of Horace and Betsey (Sampson) Linsley.

The father was graduated at this college in 1845, and for twenty-eight years was a most faithful and efficient missionary in South Africa. He was an elo-

quent preacher and lecturer, and along with a desire to help others, he had the ability to adapt himself to circumstances and the power to accomplish great results. Other marked characteristics of his nature were humor, a love of justice, perseverance, poetic sense.

The family of Wilder is thought to be descended from Thomas Wilder, who was born at Shiplake, England, and died there in 1634. Martha Wilder, who left Shiplake in May, 1638, for the Colonies, was presumably the widow of Thomas, and the mother of Thomas, Elizabeth, and Edward, whom, it is thought, she sent with friends to the Colonies, while she remained for a time to dispose of her effects. As it was a time of persecution, it is likely that the Wilders, by reason of their religious character, belonged to the persecuted class. The first Wilder known in history was Nicholas, a military chieftain, who served at the battle of Bosworth, in 1485, in the army of the Earl of Richmond. As the name is of German origin, it is thought that Nicholas was one of those who came from France with the Earl of Richmond and landed at Milford Haven.

The writer of the Introductory Note in "The Book of the Wilders," in speaking of the thousands of descendants of Martha Wilder, says: "Inheriting the 'bluest blood of the Puritans,' they have not departed widely from their primitive type of family and mental character. Few among them have ever received instruction at a college or university; fewer still have ever been enrolled as servants; yet very many have been self-taught and scholarly. The great body of them have been influential members of society, not often aspiring to lead, but not willing to follow a leader blindly. . . . They have displayed from the first all the nobler characteristics of their progenitors—earnestness of purpose, fidelity in pecuniary affairs, punctuality in the fulfilling of engagements, strict veneration for truth, patient in-

dustry, inflexible tenacity, and other kindred qualities. They do not leave unfinished what they have begun."

Among the more distinguished ancestors of the subject of this sketch were Judge Ashley Sampson, Judge of the United States Circuit Court, and Rev. Joel Linsley, D.D., President of Marietta College, and sometime pastor of Park Street Church, Boston.

George Albert Wilder remained in Zululand until 1868, when at the age of thirteen he came to this country with his parents. He fitted for college at Phillips Andover Academy and entered Williams as a Freshman in 1873. In college he engaged in various student activities, both intellectual and athletic. He was a member of the Philologian Society, of which he was at one time secretary and again treasurer, and also vice-president; he was one of the secretaries and also one of the directors in the Mills Young Men's Christian Association, and in connection with it was one of the committee on Sunday-school work. In the exhibition of the Moonlighters, July 6, 1875, he took the first Sophomore prize, his subject being "The Future of the Black Man." He was a member of the Musical Association and of the Glee Club; of the Chess Club; of the Football Team; of the Class Crew; of the Rowing Association; and of the College Nine, of which he was pitcher. It was also recorded that he was one of the two winners of the Siamese Twin Race, October 10, 1874. On Class Day he was the Historian.

On graduation he entered Hartford Theological Seminary, from which he was graduated in 1880. For a time in this year he occupied Dr. Hodge's pulpit, and the better to fit himself for his work, he spent three months in a hospital.

On October 9 of the same year he and his wife sailed from New York under appointment of the American Board, to join the Zulu Mission, arriving at Durban,

Natal, December 13. He was located at Umtwalume, the station that had been opened thirty years before by his father. He was not only the son of missionary parents and born on missionary ground, but he was coming back to scenes familiar to him. He was the first son of the Zulu Mission to return and join the fathers in the carrying on of their great work. He knew many of the people, and his knowledge of the language was so good that he was able to preach, to the delight of the natives, the first Sunday after his arrival.

His first letter to the *Missionary Herald* reports the gathering of native churches held at his station August 3-7, 1881. After describing in a sparkling style the busy, bustling time of the preparations made in respect to house, food, and dress, Mr. Wilder writes of the services: "Our people did not forget to prepare themselves also spiritually. The meeting had been prayed for in public and private for many weeks. At the opening session an address of welcome was given by Umpahlwa, who as a little boy, nearly thirty years ago, came to work for my father. The singing would make you smile, to say the least, but no matter. *Good* church music is a cultivated flower, not produced when the early missionaries were laboring in the German wilds. Thursday, Friday, Saturday, and Sunday, at early morn, noon, and night, the crowd gathered in and about our little church, to hear a rousing sermon, loud singing, and earnest prayers. Two or three hundred heathen congregate at noon under our far-spreading wild fig-tree, and are urged to repent. Saturday noon some one hundred children from the kraals came at my request (I had first obtained permission of their parents to let them come), and one of our promising young men gave them a talk. Sunday, Ufunjwa, an old playmate of mine, was received back in the church, after passing a most acceptable examination. He is a strong

young man, and is doing a good work among the kraals, where he has a day school. On Sunday evening reports were given from all the stations, and the contributions for their Home Mission fund announced. They amounted in all to $440. An out-station, started by a native, heads the list with a subscription of over $65. Umtwalume station, by no means the largest or wealthiest, and with all the expenses of having guests, stands third in the list of subscriptions. With thanksgiving and praise the meeting closes, and Monday all are gone."

This extract shows how others had labored and Mr. Wilder had entered into their labor. The advantage which he had from an acquaintance with the language and the customs and character of the people showed itself in the success which attended his labors from the first. Letters in 1883 report the addition of twenty-eight members to his church and in the following year of nine more. Reports of succeeding years speak of "special meetings," of "much fruit," and in 1889 of the receiving to church fellowship of fifty-three adult members in twelve months. Besides his other labors, Dr. Wilder has interested himself in looking for fields where new stations could be opened with advantage. By request of the chief of the Polela district of Natal, Dr. Wilder visited that district in 1888. The following year, in company with Mr. Bates, he made an expedition to the kraal of Gungunyana, in the Gaza country. In 1891, he wrote for the *Missionary Herald* an article entitled, "Are there Zulus under the 'Mountains of the Moon'?" in which he discusses some of Stanley's statements and draws the inference that there is a kinship between the tribes living on the highlands near the Mountains of the Moon and the Zulus of Southeastern Africa, and advises the establishment of a mission among these northern tribes. In 1892-93 he made tours

to the "Highlands," and in 1906 across the Sabi valley. In many of the places visited Dr. Wilder found the chiefs and peoples eager for the coming of the American missionary. The expedition made in 1893 covered over 1000 miles. The leadership of this expedition fell naturally to Mr. Wilder, whose knowledge of the native character helped fit him for this position. Besides Mr. and Mrs. Wilder and their two children, the party consisted of Dr. Thompson and Mr. Bunker, their wives, Mr. Bates, a Miss Jones, who was a colored teacher and graduate of Fisk University, and four or five native helpers. They sailed in a steamer from Natal up the coast 600 miles to Port Beira, from which place they proceeded up Busi River for 100 miles in skows and a boat designed by Mr. Wilder and made in sections of corrugated iron. The next 100 miles were made in canoes and the last seventy-five miles on foot. On account of the great distance passed over and the dangers experienced in conflict with wild animals, one writer calls this "one of the most heroic missionary expeditions of modern times." In this tour arrangements were made with fourteen leading chiefs to receive our missionaries and a site selected for a station at Mount Silinda. Letters in 1894 report the purchase of two farms containing 24,000 acres, and the organization of work along educational, evangelistic, and medical lines. The following year a new station was started by Mr. Wilder at Chikore, twenty miles west of Mount Silinda, and in 1897 was organized the first church of Christ in Gazaland, with sixteen members, and at Christmas of 1900 was dedicated the new chapel.

The efforts made to carry the gospel from the station at Chikore to the tribes in the valley of the Sabi River were remarkably successful. The Zulu helpers who had volunteered for the tour in that region met with an unheard-of welcome, and returned re-

porting fifty-six converts from heathenism in thirty days.

In the work more immediately connected with his station, Dr. Wilder has laid great emphasis upon education. Accordingly, he has opened day schools and night schools, schools for training in Bible study, and schools for training in the industrial arts.

In order to gain experience and also to extend the gospel news, members of the mission day schools are sent out to make "week-end tours" among neighboring tribes. Dr. Wilder's theory as to schools for training in the industrial arts is presented in an illuminating article printed in the *Missionary Herald* for 1902, on "Industrial Training in a Mission to Uncivilized Peoples."

He now has 250 pupils in his school, who are learning to read, write, sew, sing, and many other things that a public school would teach. Mrs. Wilder teaches the little ones sewing and singing, while Dr. Wilder, in addition to his other duties, devotes five hours a week to the manual training department, showing the pupils how to build and lay bricks and tiles. Where less than twenty years ago there was a rank wilderness, with no buildings but the huts of the natives, there are now hundreds who can read, twenty European houses, 100 church members and hundreds of professing Christians.

Dr. Wilder's devotion to his work and faith in the future of the people for whom he labors enable him to discover the good qualities in the nature of that people and to set forth those qualities in an attractive light. As one reads the following account of the entertainment given at an annual gathering of the Christians of the South African Mission, one feels that a people capable of such grace of hospitality is also capable of being raised to the grade of civilized life: "The hospitality of the African was well illustrated at this meeting. Of the fourteen native Christian families, including Zulu

helpers that belong to the station, nine live from three to five miles away from the church. Now neither electric cars nor bicycles are in common use in the station, yet the church decided to entertain the families from the sub-stations. Here is the result: one of our nearest neighbors, Sibuyarra, provided for nineteen on his premises; another, Hlanti, for twenty-three; another, Sombuyana, for thirteen; another for thirty-three; and still another for twenty-one. My boys' house, twenty-two by ten, gave a sleeping place for nineteen; my stable for eighteen; my workshop for forty boys; my study for six girls, and Mrs. Wilder's laundry for six more. Our little church entertained for four days over 100 visitors. Six new members joined the church yesterday, making the total fifty-one. Would any church in America of like size undertake to entertain such a number of visitors?"

In an article on "Striking Contrasts in South Africa," published in the "Envelope Series" for October, 1911, Secretary Patton has given eighteen illustrations, one-half of which have to do with the results of Dr. Wilder's work or that of his father. Of a part of this work, Dr. Patton writes: "Up in Gazaland, where the American Board established its work eighteen years ago, there are social transformations of a marvellous kind. Nothing but the redeeming power of God can account for the transformations wrought at a place like Chikore. Sixteen years ago, when Dr. and Mrs. Wilder began work, the people were as low-down and gross as superstition and sin can make a people. The deviltry of the witch doctor and rain maker constituted the only religion. Incantations, sacrifices, orgies under the great Chikore tree on a hill-top were their only services. One Christian man and his wife built a home among those people. They learned the people's barbarous language, sought them out in their huts, cared for their

sick, taught them helpful methods of agriculture, opened a little school for the children, and by and by they organized a church. What is the result of it all?

"I spent six days at Chikore in order to study with some care the effect of the gospel among primitive heathen. I found a well-ordered and rapidly growing Christian community. The typical heathen kraals were all about in abundance, but in the midst of them was a cluster of Christian houses—neat little square houses, divided into rooms, having glass windows, doors on hinges, tables, chairs, beds, fireplaces, dishes, and books. Best of all, I found a loving Christian welcome from father, mother, and children. I found a schoolhouse running over with bright boys and girls, classes going on inside and outside at the same time. I found boys being taught to use agricultural implements and carpentry tools. I found a lusty young church, with its evangelists and deacons, its Sunday-school and its system of benevolence. I officiated at a solemn and well-ordered communion service. I found the whole region lifted up in intelligence, morality, and material prospects. In sixteen short years the progress of centuries has been made in social evolution. I said, 'It is a miracle,' and I say so still. The more I meditate upon it the more I am convinced that this work is the very work of God."

Dr. Wilder's long service in his field and his knowledge of the native character have made his judgment appreciated not only by members of the British Mission but by the civil authorities as well. But especially satisfying to a missionary's heart must be such testimony as the following which was recently sent by one of his evangelists to Dr. Wilder in his absence, "When the great heathen Chief, Makuza, thinks about you, tears fill his eyes," or when several natives unite in sending him such a letter as the following, express-

ing their appreciation of his services in teaching them various industries.

Chikore Mission Station,
June 29, 1906.

Dear Teacher, who is loved—Rev. G. A. Wilder:

Our first remark is that there is a saying of the Ancients to the effect that a man is praised after he is dead; now we have discovered that this is of no avail because he cannot longer hear. We have lately been hearing about the affairs in Natal, at the station of your father: we learn that your father would not tolerate a person who would not work; and would even take after him with a stick if he hesitated about going to work.

Now we hear that those people who were thus trained by your father are THE PEOPLE in Natal for they have their own works.

Now among us we see that you are walking in the footsteps of your father. For our people here at first had no work of any kind, but now you are teaching them to work. In the first place, there is Mr. Jiho Mhlanga, a person who now greatly helps because he was taught to lay stone and brick by you, so that he now builds houses; then there is Ndhlondhlo M. Hlahla, who helps us all greatly by building chimneys and because he can lay stone. The third is Jonas M. Hlatywayo, he too has learned a little how to erect a chimney; moreover you first showed him how to make a strong chair. Beside all this you induced the Government to allow us the use of firearms with which to protect our gardens from wild animals. Moreover, all the things which Nkomazana is able to do he learned from you—the breaking in and training and driving of oxen, and the use of the pit-saw. We also remember that you told us in the year 1905 that you had power to raise us up and that you had power to drag us down; we

now believe that a great many blessings are coming to us. We know what you said is the truth.

Remain well, we are yours,

(Signed by)

Zito H. Sigauke
Ndhlondhlo M. Hlahla
Jonas M. Hlatywayo
Jiho Mhlanga
Kaziboni Nkomazana
Sombuyana Nkomo, and others.

Besides his work along educational, evangelistic, and medical lines, Dr. Wilder has done much in literary lines and much to help reduce the dialects of the different tribes to a literary form. In the summer of 1907, he walked over 200 miles at the rate of thirty-three miles a day to attend as a member an important conference held at Umtali in Mashonaland, where met a committee which had been appointed by the different missionary bodies of Southern Rhodesia "to decide upon a uniform system of spelling and a uniform set of terms for matters theological and ecclesiastical, to be used in writing the various dialects spoken by the different tribes of that country." The conference was not only harmonious in the recommendations they adopted in respect to these matters, but "also took steps looking toward the preparation of a comparative grammar of these languages or dialects."

In the summer of 1910, Dr. Wilder came near losing his life and was disabled for work by an encounter with a leopard. As it is believed the story of this adventure never appeared in the *Missionary Herald,* the following account, condensed from a report given by Dr. Wilder's son, may be given here. Early one evening news came that a leopard had been seen in the neighborhood and that it was killing the sheep and

goats of the natives. Dr. Wilder, who was at the time the only white man at the station, at once organized a hunting party to kill the animal. With the aid of two dogs they tracked the leopard to a clump of trees and high grass; the grass in South Africa growing very thickly and often to a height of five or six feet. Deciding to beat the bush in front of him in hopes that the leopard would take refuge in a tree, all of the natives, save two of the more faithful, refused to follow him. While this party of three with the dogs were advancing through the tall grass, the leopard sprang at Dr. Wilder, throwing him to the ground, striking him with his forepaws on both sides of his head, wounding him in his throat, his right temple, and left hand. The native, who was a few feet behind, fearing to fire lest he might hit Dr. Wilder, the beast suddenly bounded away, closely followed by the dogs. Though blinded by the blood that flowed from the wound in his head, Dr. Wilder managed to pick himself up, and appealed to some of the natives to suck the poisoned blood from his wounds. All refused until he asked two of the Christian natives, who, in spite of the risk to their own lives, obeyed the request of their missionary. Dr. Wilder then bandaged himself up with a large handkerchief, and, instead of going home, set out to kill the animal. He and one of the natives with their rifles succeeded in hitting the leopard, which with three legs already broken by their bullets still tried to fight with its one remaining paw, until it was finally killed. Dr. Wilder then walked three miles to his house, where he himself cut open his wounds with a razor and cauterized them. A doctor summoned from twenty miles away found that there was nothing for him to do as the patient had skilfully dressed his own wounds. Dr. Wilder was then carried twenty miles to the doctor's home on a stretcher suspended from the shoulders of

four men. Though the wounds healed rapidly, the nervous shock of the encounter was so great that Dr. Wilder was obliged to come to America for the necessary rest. Coming to this country in September, 1910, he was not able to return to his field of labor till September, 1913. During the three years of his detention in this country, however, he did more or less work as he was able on a Vocabulary and Grammar of the Ndau language.

He married May 27, 1880, Alice C., daughter of Nicholas and Elizabeth (Philbrook) Scammon, of Waltham, Massachusetts, and granddaughter of Nicholas Scammon, whose ancestors came from England.

Of three children born to them two are living: Clio Strong, wife of Francis E. Lyman, who is with the American Telegraph and Telephone Company, Boston; and Leopold Livingstone Wilder, who was graduated here in 1907, and is a journalist in the office of the *Springfield Republican.*

Dr. Wilder received the honorary degree of Doctor of Divinity from his Alma Mater in 1902.

His publications are as follows:—*Ubaqua:* a Zulu monthly (editor) (1880-85); "Incwadi Yabakolwayo": Catechism and Bible Text-book in Zulu (compiler) (1883); joint compiler of "Amagama Okuhlabelela"—Zulu Hymnal (1885); "Value of Industrial Training on Mission Fields"—a reprint from the *Missionary Herald* and *Hartford Seminary Record* (1901); "Bantu Languages"—a reprint from the *Hartford Seminary Record* (1902); "Ndau Religion" —a study in Primitive Religion—a reprint from the *Hartford Seminary Record* (1905-6); "Missions in South Africa, in Recent Christian Progress" (The Macmillan Company, 1909); major contributor to the second edition of "Amagama Okuhlabelela"—Zulu Hymnal (1911); "Ndau Hymn Book" (major con-

tributor and compiler) (Mt. Silinda Press, Rhodesia, South Africa, 1906); "Ndau Gospels" (Translator of Mark and John) (British and Foreign Bible Society, 1910); Song—"Alone"—(words and music) (Boston, 1911).

CLASS OF 1878

ALFRED HASTINGS BURNELL, the son of missionary parents, was born on missionary ground, in Manepay, Jaffna, Ceylon, August 12, 1852. His father was Rev. Thomas Scott Burnell, son of Rufus and Nancy (Kingsley) Burnell; and his mother Martha Sawyer.

The family traces its ancestry back to the time of the Norman Conquest. In the seizure and division of the Saxon estates, William the Conqueror gave to Roger de Burnell the estate lying in Shropshire, near Shrewsbury, on which now stand the elder castle and later castle, and the castle occupied by the descendants of Roger. It is related that in 1283 Robert Burnell, Lord Chancellor of England and Bishop of Bath and Wells, then possessor of the castle and estate, was entertaining King Edward I for a six weeks' shooting, and during the time the King convened Parliament at Burnell Castle and licensed this Chancellor to fortify and embattle his castle.

The first immigrant ancestor in America was William Burnell, who came with the Puritan colonists from England about 1640, and became a landholder in Boston. His descendants appear in the Church Records in Boston for over 100 years, and from the first till now, represent a godly race, scattered over the land, faithful in religious and civic duties. Descendants of William Burnell are yet to be found in Massachusetts, Connecticut, and many other States.

Rufus Burnell, the grandfather of Alfred Hastings Burnell, was prominent in church and all good

works, and was a deacon for many years in the church at Chesterfield, Massachusetts. Thomas Scott Burnell, the father, who was born in Chesterfield, became a printer and settled in Worcester, Massachusetts; but in 1848, he and his wife, under the appointment of the American Board, sailed for the Ceylon Mission, where they labored until 1855, when they were transferred to the Madura Mission, and soon afterward to Melur, where they labored together for more than a quarter of a century. Mr. Burnell went out at first as a printer for the mission but in 1856 was ordained as a minister.

Alfred Hastings Burnell lived in Jaffna until three years of age, then in Melur, Madura, until he was twelve or thirteen, when, along with children of other missionaries, he was sent to this country, under the care of a missionary and his wife. On coming to America, he lived with relatives at Westminster, Vermont.

He fitted for college at Andover and at Kimball Union Academy, Meriden, New Hampshire, and entered college in 1874. He remained at Williams until his Senior year, but did not graduate. In college he was a member of the Philologian Society; of the Mills Young Men's Christian Association; and of the Lyceum of Natural History, in which last he was a director in the department of echinoderms, and also for a time held the offices of treasurer and corresponding secretary. He was also an instructor in the college gymnasium. He studied theology at Auburn Seminary, from which he graduated in 1881. He was ordained at Westminster West, Vermont, June 30, and sailed with his wife from New York, November 19 of the same year, to join the Madura Mission and take up the work begun by his father. The first year was spent at Pasumalai in the study of the language, and then he was stationed at Mana-Madura, which is thirty miles southeast of Madura and about twenty miles from

Melur, where his parents labored for many years, and where he spent his boyhood years. The station of Mana-Madura then had an area of 406 square miles, containing about 575 villages and 110,000 inhabitants. Here Mr. Burnell labored with success for four years. At the end of the first year of his work he reported the addition of a new congregation of some twenty-five or thirty members. At the close of the next year the congregations of the station numbered twenty with nine catechists to care for them. The report of the same time speaks of six village schools where the Bible was constantly taught, of a Hindu girls' school with thirty-two girls, and of the completion of a new school building and catechists' house. Here in the midst of his successful labors and in the very prime of his life he was suddenly overcome by the heat and was hurried out of the country by the Mission lest a more serious harm should come. He arrived with his wife in New York, February 19, 1887. He lived five years after his return to America, always cherishing the vain hope that he might be enabled to return to the land of his adoption and to the work he so greatly loved. But the work for which he had prepared himself by so many years of study and which he had entered upon so auspiciously was closed. He died of inflammation of the brain at Nordhoff, California, November 2, 1891.

Mr. Burnell married August 11, 1881, Abby Jane, daughter of Rev. William Ward and Jane Elizabeth (Fay) Snell, of Rushford, Minnesota, and granddaughter of Thomas and Tirzah (Strong) Snell. Thomas Snell was descended from John Alden and Priscilla, and was uncle to William Cullen Bryant, whose mother, Sarah Snell, was sister to Thomas Snell.

Mrs. Burnell is a graduate of Carlton College. She with three children—Ward Kingsley, Marian

Snell, and Arnold Emerson—resides in Brookline, Massachusetts.

CLASS OF 1879

Henry Poor Perkins, son of Rev. Dr. Ariel Ebenezer Parish and Susan Osborn (Poor) Perkins, was born in Ware, Massachusetts, December 24, 1856. He was the grandson of Ebenezer and Amelia (Parish) Perkins, and of Henry and Mary (Osborn) Poor. His father, who was a minister, was graduated at Amherst College in 1840, and received the honorary degree of Doctor of Divinity from Williams College in 1870. Dr. Perkins was an accomplished scholar. The Amherst College necrologist wrote of him: "Perhaps no other man except Dr. Quint was a better authority or as often moderator of Councils." The family is descended from Deacon Thomas Perkins, who was born in Gloucestershire, England, in 1616, came to Boston in 1631, moved to Ipswich in 1633, and thence to Topsfield. Among distinguished ancestors may be mentioned Miles Standish and Roger Conant. It is also probable that Bishop Roger Poor, who built Salisbury Cathedral, was an ancestor. Allied to the family was also Justin Perkins, the missionary to Persia.

Henry Poor Perkins fitted for college in Monson Academy and Ware High School. One of the teachers to whom he owed most, was Charles E. Garman, who subsequently became professor of philosophy in Amherst College.

Mr. Perkins entered college as a Freshman in 1875, and at once took rank with the foremost scholars of the class. He received prizes in Latin, mathematics, and oratory, being one of the speakers at the Moonlight Exhibition, and also had an honorable mention in Greek. He received an intercollegiate appointment in his Senior year, and was one of the Graves prize men,

the subject of his essay being "Greek Philosophy preparing the way for Christianity." He was a member of the Philotechnian Society, in which he held for a time the offices of president and secretary. He was a secretary of the Adelphic Union, and one of the directors, a vice-president, and a treasurer of the Mills Young Men's Christian Association, in which he was also a member of the devotional committee. He was president of his class in Sophomore year, and was an editor of the *Williams Athenaeum* in both Junior and Senior years. He was a member of the German Club and of the class Football Team. He graduated with Phi Beta Kappa rank, receiving the appointment of Salutatory Oration. Charles Albert Perkins of the same class was his brother.

In the fall of 1879 Mr. Perkins entered the Hartford Theological Seminary, where he remained two years, and then entered the medical department of the University of the City of New York. As he had already done work in anatomy and physiology, he was enabled to take, with profit, the lectures attended by the second and third year students.

Dr. Perkins was ordained in the summer of 1882, and sailed for China about the 1st of October of the same year, reaching Tientsin November 19. Tientsin was his station until the spring of 1888. As the mission had no medical work at this place, Dr. Perkins spent the winter of 1883 in Pao-ting-fu. Here rare opportunities were open to him in doing dispensary work with Dr. Peck, in Bible teaching, street-chapel preaching, and touring with Mr. Pierson. About six months after his return from Pao-ting-fu he went to the distant station of Pang-Chuang, in the Province of Shantung, where he spent something over a year, employed much as in Pao-ting-fu. In the spring of 1888 he went to Lintsing. After his first vacation, he went, in the fall

of 1893, to Pao-ting-fu, where he spent a year, returning thence to Lintsing, where he labored till the spring of 1900. This being the time of the Boxer rising, on June 23, Dr. Perkins left, under military escort provided by the Lintsing Military Commandant, for the capital of the Shantung province, Chi nan fu (also written Tsi nan fu). From this place he went, somewhat indirectly, to Kobe, Japan, where he arrived July 16, and three days later was joined by his family. From here they returned to the United States, reaching San Francisco in October. On his return to China from this second vacation in the fall of 1901, having formed a definite idea of the needs of China politically, he went to Peking, and having used his influence in starting the union of the various Protestant mission institutions of North China, he got himself located at Pao-ting-fu. From here he visited his old station of Lintsing, and then Pang-Chuang, which was the only one of their seven stations that had escaped the Boxer cyclone. Here he found the only two books that had escaped in the uprising. One of these books happened to be a "Short History of the United States" with the Constitution at the end. On the long journey by cart-ride and on foot to Tientsin he spent his waking hours in meditating upon China's future in the light of the experience of modern nations. When he reached Pao-ting-fu, those meditations had taken the form of a Political Outline, which outline he had put into English and Chinese.

Both in religious and civil matters Dr. Perkins has taken an enlarged view of the relations of missionary work in China to the regeneration of the people. He believes in the educating influence of individual responsibility. Consequently he would aim at developing a genuine native church, and his theory seems to be supported by his success, while in civil affairs he believes

in popular representation as the basis of government. The events that occurred in connection with the Boxer rising gave him an opportunity to present his views to certain officials in high position. In view of the important events now taking place in China the accompanying letter, now printed for the first time, embodying Dr. Perkins' political ideals, and addressed to Yuan Shih Kai in 1902, will be read with interest. It should be added that the Governor thanked Dr. Perkins for the letter, while Minister Conger, to whom a copy was sent, gave it high commendation. Copies of the letter were placed in the hands of other influential men and sent into Shansi, Shantung, and Peking. Dr. Perkins was invited to meet Prince Su of the royal family and subsequently the criminal judge of Peking, a man of the highest reputation, who declared himself to be on the side of radical reform. Somewhat later, to aid in the work of reform, Dr. Perkins translated the Constitution of the United States, which was printed and put into circulation.

It will be seen that Dr. Perkins' services as a missionary were of a varied sort. Up to the year of 1900 his work had been a mixture of evangelism, medicine, and surgery. Since that time he has taken great interest in the question as to how China may be reformed politically. His letters published in the *Missionary Herald* bear witness to his zeal in recommending the enlargement of the missionary work in China and to his intelligent interest in all that pertains to the future welfare of the people.

Dr. Perkins and family are at present (1914) in this country, having withdrawn from the Board, and reside at Westboro, Massachusetts.

He was married at Tientsin, North China, October 29, 1885, to Miss Estella L. Akers, M.D., formerly of the American Methodist Mission. She is daughter of

Granville and Julia (De Shon) Akers, and granddaughter of William and Sarah (Jones) Akers and of Peter and Hannah (Pennell) De Shon.

Of seven children born to them, five are living:—Anna E., a trained nurse; Henry B., a student of agriculture in Cornell University; Granville A., a graduate of Cornell University; Susan P., a student; Myles Standish, student in Worcester High School.

The following letter, written by Dr. Perkins to the Chi-li Governor, to which reference has been made in this sketch, explains itself, and may fittingly find place here, as giving one phase of Dr. Perkins' influence in the affairs of China.

Pao-Ting-Fu, February 1, 1902.

To the Governor-General Yuan Shih Kai.

Sir:—

I have not thus far ventured to call on you, knowing your official cares to be great, especially at this time of the year. But I do not like to defer longer some expression of thanks to you for your protection of so many foreigners last year. My own station was at Lin Ching Chou, which, because of your despatch and the telegram of Consul Fowler, I left under escort on the 23d of the 5th moon. In Chi Nan Fu, your guard furnished to Mr. Hamilton and myself was a very strong barrier between ourselves and no small danger. It was also owing to your purpose that so few Christians were put to death after you came into the Province. Your position was a very difficult one, and I wish to assure you of my very cordial appreciation of your action all through those dark months.

Although you have left Shan-tung, I wish to speak a few good words for Hsieh T'ai-Chang. He was a good friend to us all the winter before, and kept us from attack. After my departure, he would have saved our

houses, if the Chou had listened to his counsel. He has now been recalled from Lintsing, but I should be glad if he can have some other appointment.

Besides thanking you—Sir—for your protection I often ask myself what I can do for you to show my gratitude. Should you ever be in a position where my services would be of any help to you, I am sure I should be glad to do you such service.

But my greatest care is to do that which shall please Shang Ti, who is our Father in Heaven. And how can I do this better than by trying to do a good act toward China and toward all the Father's children in this great land? If we can only have in our hearts something of his love for this people, it must be that we can do a good deed which shall be for all. He is always seeking to put his love into our hearts and to give us his thoughts. If these thoughts below are even like his, then there should be great good in them. May I ask you to give them your careful attention?

China is a great Empire. She has a wonderful history. God has taught her many great lessons through her sages and wise men. He is never tired in his teaching, but wishes always to add to it. On the other hand, when we compare the China of to-day with the nations of the West, we see that China is weak. She does not know how to meet the new issues that are forcing themselves upon her. It is also probably true that the Western nations that are advancing into China do not at all understand what they are doing, as it will effect this country. But is it not probable that lines of rail built by foreign money and guarded by foreign soldiers, leading to mines to be opened under foreign management, will surely result in the division of the Empire, unless some strong force prevent?

What then can be done? If you attack these foreign people, their troops will attack you. If you de-

stroy their rail lines, they will be rebuilt at your expense. Besides this they are most useful to the people for passage and for trade, otherwise they would not use them.

China, it seems to me, will gain nothing by contending against the foreigner, wherever he is doing work that tends to increase her prosperity; rather let her assist him. But at the same time she must seek with all her power to make herself strong. Let her work with the foreigner, but even more, plan for a strong and united Empire. Only in this way can she make his work prove to be a contribution to her own greatness and helpful to her speedy entrance into the family of the great nations.

How shall China become strong? There are many ways. Permit me to outline one way, which is not a theory but already practised by all the great nations, except Russia; and recognized by them as one of the chief sources of their strength. I refer to the National Assembly, chosen by the people, meeting annually, and deciding upon certain questions referred to them.

Because this assembly is elected by the people, its members know what the people wish and what they are willing to do in regard to the great questions that confront the kingdom.

Because of their power to decide, the Government and especially its head, the Emperor, is relieved of much responsibility.

And because the people choose this body, they feel that its decisions are theirs, and gladly make efforts and sacrifices for their land and country, which they would make grudgingly or not at all under authority from above. Such a body, too, coming from all parts of the kingdom, and acting together for the common good, unifies the country as nothing else can.

The powers given to this assembly are different in various countries according to the abilities of the representatives to deal with the matters committed to them.

Will you permit me to say to you that it seems to me an opportune time to begin this task of uniting the good-will and energy of the four hundred million people in this land in the great and worthy cause of uniting the eighteen provinces, and the building up of the nation? If this is not done, I see no other outlook than the gradual division of the Empire among Russia, France, Germany, and perhaps other countries. If it is done, together with other measures directed to the same end, there appears to be a good probability that in spite of what is now being done, China will, after some years, come out her own master and an equal among the other great nations.

To attain this end, is not the sacrifice of any desire for gain or any personal ambition of small account? Jesus said, he who would be great must serve men. Is not this to serve all the people of this great land?

Only a few years ago Japan was a country of small significance. Her people were called Wo Ren by the Chinese. In the year 1889 it adopted a popular constitution. In 1899, by new treaties with the other nations, she became an equal member in the family of the great nations. From that time she has controlled her own tariff, while the country is also entirely open to foreigners. She is now seeking for others to enter her country and become permanent residents.

China was once the teacher of Japan, and gave to it both her written character and her Confucian books, which for centuries were her leading light. Now that the pupil has made progress that is the admiration of the world why should not the teacher go at least as far

and take a place that will demand the respect of every one?

The Government of the United States is much more representative than that of Japan, and is even stronger, almost leading the nations in the real strength of her government.

It is evident that in China the suffrage can not for a long time be general. What I would propose is that one man be elected by each hundred families; that at a given date these men assemble in the district cities; that this assembly be presided over by the District magistrate, it to elect from its own number representatives to the Prefectural city, who are at that city to choose two representatives or members of the National Parliament. These members should not be chosen from the officials holding office, but from those non-officials who should be most acceptable to the people.

At a given date, these representatives should meet at the National Capital, there to do the work which the Emperor should indicate.

Certain pressing questions are already before the nation, such as measures for the defence of Chinese territory, and measures for the fulfilment of obligations already entered into. As to new obligations the Emperor would naturally consult with his cabinet and Congress. Thus the responsibility for new measures would not fall on one man alone, but be divided among many and these chosen by the people.

This is sufficient to give you an outline of my thoughts. Many changes would doubtless have to be made in details, upon fuller discussion. But my present hope is that it be discussed, at first by your honorable selves, and later by certain foreigners who are in a position to look at the question without prejudice. I believe there are such, and that they are more ready to assist you than you perhaps imagine.

CLASS OF 1880

WILLIS WALDO MEAD was born in Fayetteville, New York, March 9, 1854. He was the son of George and Cornelia A. (Northrup) Mead and the grandson of Michael and Dolly (Thompson) Mead, and of Kneeland and Hannah (Hauser) Northrup. His ancestors, on both sides, were of English stock. His father was a farmer by occupation. With the qualities of honesty, kindness, and patriotism in his nature were combined industry and thoroughness.

The son fitted for college at the Buffalo Classical School, and entered college in 1876.

In college he was a member of the Philotechnian Society, in which he held at different times the offices of vice-president, secretary, and librarian; of the Mills Young Men's Christian Association, in which he was a director and a secretary; of the German Club; and of the Williams Dramatic Club. He also belonged to the class musical organization and to the Class Football Team. He was a superior scholar, receiving an honorable mention in Greek, and graduating with Phi Beta Kappa rank. He was one of the speakers at Commencement, the subject of his oration being "Hero Worship."

After graduation he spent a year as night superintendent of the Continental Telegraph Company, and then entered Hartford Theological Seminary, where he was graduated as Bachelor of Divinity in 1884. He then was ordained and for one year was pastor of Congregational churches in Clarion and Eagle Grove, Iowa. In 1885-86 he was pastor at Sibley, Iowa. Receiving an appointment under the American Board, he sailed from Boston for Turkey September 16, 1886, reaching Marash, where he was to be stationed, October 30. He was subsequently stationed at Adana, from which place he wrote to the *Missionary Herald* in 1889,

of the famine and the poverty of the people. In the following year, Mr. Mead's letters tell of unusual religious interest, of large congregations, and of encouraging accessions to the church.

In April, 1893, Mr. Mead was compelled by ill health to return to the United States, and arrived in Boston June 11 of that year. He returned to his post in Adana in January, 1896. This was the year which followed the series of massacres and outrages which had their prelude in the massacre in Constantinople September 30, 1895. Mr. Mead's letters give evidence of the unrest and anxiety. On January 6 he wrote from Adana: "The situation here, as also in Tarsus, is still one of great uneasiness; no one dares to expect that we have passed the crisis, so much depends on conditions that may change at any time. Much depends also on the temper, caprice, or firmness of a single man,—governor, chief of police, or prominent civilian. The Lord seems to have interposed more than once. The people are in great fear and anxiety. Our hearts and minds are full of peace." One of his last letters from his mission field, written in 1898, gave an interesting account of the ordination of a native pastor at Adana in presence of an audience of nearly 3000. It was in this year that, on account of Mrs. Mead's health, he returned again to the United States, and in 1899, finding themselves unable to rejoin their mission they resigned their connection with the Board.

Mr. Mead was married at Constantinople, September 30, 1888, to Miss Harriet Newell Childs of Boston, then a missionary at Marash. Mrs. Mead is daughter of John Lusk and Sara V. (Merriam) Childs, and granddaughter of Jonathan and Cynthia (Lusk) Childs, and of Isaac and Jane (McLean) Merriam, and is descended from English and Dutch ancestors.

Mr. Mead resides in Tompkinsville, Staten Island, New York City.

He has published "The Apocalypse of Jesus Christ," New York (1908).

CLASS OF 1881

George Allchin, son of William and Frances (Hawes) Allchin, was born at Plumstead, Kent, England, January 10, 1852. Mr. Allchin left England for America when young and resided some years in Guelph, Ontario. He prepared for McGill University, Canada, under private tutors but did not enter. For two years he was secretary of the Y. M. C. A. in Guelph, and left this work to enter upon theological studies at Bangor Seminary, where he was graduated in 1880. He then entered Williams and took the studies of Senior year with the class of 1881. Mr. Allchin was greatly interested in music while in college, and was a member of the Glee Club and of the chapel choir.

After leaving college he became acting pastor of the Congregational Church in South Natick, Massachusetts, where he remained until he received an appointment from the American Board, being assigned to the Japan Mission. He and his wife departed from New York August 5, 1882, and on November 12 reached Osaka, where they were to be stationed. Mr. Allchin's skill in music enabled him to become immediately useful in teaching sacred music, even while he was learning the language and before he could preach to the natives in their own tongue. He found fields white already with harvest.

Under date of May 26, 1884, he wrote concerning the progress of Christianity in Osaka within the decade of its existence: "Last week this church held its tenth

anniversary, and the progress which Christianity has made in Osaka since the church was formed is a good illustration of the growth of Christianity throughout Japan during this time. Ten years ago there were seven baptized Christians in Osaka; now there are over 350 in Congregational churches alone. Then they did not have a church building; now they own three comfortable churches, and money is being gathered for the fourth. Then there was no native pastor; now we have three, and the fourth is to be ordained next month. Two of these pastors are graduates of the school in Kyoto, where there was neither school nor missionary ten years ago. Then this little band of Christians had only the Gospel of John translated into their own language; now they have well-bound copies of the whole of the New Testament and many books of the Old. Then they had no hymn-book; now they have a large selection of Japanese hymns set to foreign tunes, and three of the churches own organs that are played by native young women. Great indeed is the change in so short a time." Three years later than this Mr. Allchin wrote of the erection of a new church and of plans for the enlargement of three others which were not large enough to accommodate all who wished to go. In the same letter he writes of the girls' school with its 170 scholars, of the establishment of an industrial school, which started with 130 pupils, and of a young men's school under the care of the First Church with about 100 scholars.

One of the movements described by Mr. Allchin for reaching the masses was the establishment of a "Missionary Army," which apparently bore some likeness to the Salvation Army. Some of the duties of the "Army" were: the forming of clubs and societies; holding rallies at the churches, and distributing every week

thousands of leaflets containing brief statements of the main teachings of Christianity.

The value and efficiency of Mr. Allchin's work as a missionary have been greatly increased by his musical talents. He has been conspicuous in the development of music in the Christian schools and churches of Japan. He has not only made hymns but has sung them, and been a teacher of music in his home, in the schools, and in the churches. He has led the singing at all the great religious conferences, and sung solos (in Japanese) everywhere in the land. In connection with his preaching in Japanese, he has been very prominent and very successful in the use of the stereopticon, giving illustrated lectures in halls and theatres, as well as in churches throughout the country. In the *Missionary Herald* is an account of an evangelistic tour which Mr. Allchin made through the island of Kyushu, where he made use of the lantern and preached thirty-one nights to audiences numbering in the aggregate over 15,000.

With a bent for practical affairs, which is so valuable a quality in the life of a missionary, Mr. Allchin was called upon, soon after going to Japan, to make plans for schools, and halls, and houses for missionaries, thus becoming a kind of semi-professional architect. Thus, in connection with his work as a missionary he has cultivated three specialties,—music, including hymn-book making; architecture, and illustrated lectures.

Mr. Allchin has written for the *Missionary Herald* some articles and many letters of great interest concerning his work and the Japanese people. Especially notable is an article which appeared in the *Herald* for 1910, entitled "The New Evangelism in Osaka." The article gives an account of the evangelistic efforts which culminated in the baptism of 355 adults in the six Congregational churches of Osaka. Although there

had been held meetings in the various churches and some mass meetings attended by over 2000 people in the public hall, the public addresses made in these places were not so potent in the movement as the personal visit in the homes and the personal work done with individuals. The work done in the Congregational churches spread to other denominations, and during five nights of special services in the Congregational churches, meetings were held simultaneously in most of the forty-two churches and chapels in the city, attended by upwards of 15,000 people. The movement here described has not only quickened the churches, and given encouragement to the Christians, but has given to Christianity great prestige in Japan.

In the thirty years of service in Japan, Mr. Allchin has visited the United States three times: 1891-92, 1901-02, and 1910-11. In 1911 he attended the reunion of his class on the thirtieth anniversary of their graduation and was one of the speakers at the Haystack Prayer Meeting, in Mission Park.

On June 29, 1882, Mr. Allchin was married to Nellie M. Stratton, daughter of D. D. Stratton and Frances M. (Small) Stratton, of Melrose, Massachusetts, granddaughter of John and Agnes (Sanderhoff) Stratton, and of Dr. Jonathan and Dolly (Holt) Small, and a descendant of John Stratton, who came at an early period from England to Watertown, Massachusetts. They have five children: Florence S. Inglehart, wife of Rev. Charles W. Inglehart, missionary of the Methodist Episcopal Church in Sendai, Japan; Stanley D. Allchin, in business in Buenos Ayres; Marion F. Allchin, a teacher under the American Board in Osaka, Japan; Agnes M. and Louise Bell Allchin, students at school in this country.

Mr. Allchin has written and published in pamphlet form the first history of Christian hymnology in

Japan. He with other members of a committee has devoted years of service to the production of three Japanese Hymn-books; the first being published in 1890; the second in 1906; and the third in 1910. Of the second volume it was reported that over 100,000 copies had been sold.

Stanley Ketcham Phraner, son of Rev. Dr. Wilson and Bruyn (Smith) Phraner, was born May 26, 1860, in Sing Sing, New York, where the father, who is widely known as a preacher, was then settled. The son made a public profession of faith at the age of fifteen in the Presbyterian Church of Sing Sing, of which his father was then pastor. He received his preparatory education in the Mount Pleasant Academy, of the same place, and in 1877 entered the Freshman class of Princeton College. In 1878 he went west, where he spent a year, and then entered Williams College, where he remained from 1879 to 1881, leaving before the close of his Senior year. In college he was a member of the baseball and football teams, and belonged to the Sextette of '81. He then went west again, where he engaged in farming, leading an outdoor life, and gaining a knowledge of men and business affairs that proved useful to him in subsequent years. In 1887 he went to New Rochelle, New York, where, connecting himself with the First Presbyterian Church, he became active in the Young People's Society and the Sunday-school of the church, and also labored with usefulness among the soldiers of the United States Recruiting Depot on David's Island. He there reorganized a mission which had been discontinued for several years, establishing it upon a permanent basis. His efforts in this work were highly appreciated by those who were benefited, his zeal and cheerful Christian faith winning him many friends.

In the fall of the same year, having decided to fit himself for the gospel ministry, he entered Princeton Theological Seminary, where he took the full three year course, graduating in 1890. Having consecrated himself, while in the seminary, to the work of foreign missions, and having been assigned by the Board to the Laos field, he was on July 24 of 1890 ordained as an evangelist at New Rochelle by the Presbytery of Westchester. He had been licensed by the same Presbytery on the 21st of the preceding January. On August 5 of the same year he sailed with his wife for the Laos country, and after a long and trying journey reached his field and was stationed at Cheung Mai. He soon acquired the native language, and began the work of supplying the various churches within the bounds of the station, and of itinerating around the country, in all of which work he found great pleasure and met with good success. He showed great aptitude for the varied work of a missionary, and seemed especially well adapted to the work of that field. He was seriously hindered in his work, however, by poor health, and after struggling bravely against disease for a year, he was reluctantly persuaded, by the advice of the physicians of the mission, to return to America for rest and treatment. He started home on December 21, 1894, but died on the way of hepatic abscess, the 15th of the following month, at Singapore, Straits Settlements, in the 35th year of his age. "His brief but devoted life as a missionary is a rich legacy to the Church at large, and should inspire some of her sons to take up the work he has been compelled to lay down."

He was married on June 9, 1890, at Omaha, Nebraska, to Miss Elizabeth Pennell, who died at Cheung Mai, February 12, 1891. He next married July 7, 1892, at Bangkok, Siam, Miss Eliza Lansing Westervelt, who with two sons survived him.

CLASS OF 1882

ALFRED SNELLING, son of John and Caroline (Kilminster) Snelling, was born in New York City, May 15, 1855. His parents, who were English, died when he was quite young. His inheritance from them was a remarkable faith in prayer and a nice sense of justice. The children, three brothers and a sister, after some years went to Missouri with some friends, Alfred living for a time in St. Joseph, where he was converted through the preaching of A. B. Earle. For a time he read law, expecting to make that his profession, but gave it up and went to work on a farm in Amity, Missouri, where his brothers were living. Here he united with the church.

Having a strong desire to obtain an education which would prepare him for greater usefulness, he entered the academy at Kidder, Missouri, and having a special talent for mathematics and the languages, he was able to prepare himself for Drury College in one year. Having no money and no friends to aid him financially, he walked from his home, a distance of over 200 miles, to Springfield, Missouri, the seat of Drury College. After remaining there a year, he entered Williams in 1878. Here in the first year of his course he broke down from overwork, and being obliged to give up study, he returned to Missouri. He was still eager to make his life one of usefulness, and now had a longing to carry the gospel to the heathen. With this purpose, he entered Chicago Theological Seminary in 1886, where he was graduated in 1888. He was ordained by an ecclesiastical council, at Carthage, Missouri, May 9, 1888, as a foreign missionary, having received an appointment from the American Board to go to Micronesia, to take up the work left by Robert W. Logan, on the lagoon of Truk. On June 3 of the same year he was married at Amity, to Elizabeth M., daughter of

John Belcher and Deborah F. (Birdsall) Weymer, and on the following day started on his long journey. On arriving at San Francisco, Mrs. Snelling was taken sick and by the advice of physicians was dissuaded from continuing the journey then. Though permission was given by the Board for both to remain in this country for another year, it was decided that Mr. Snelling should go on, while his wife would hope to join him by the next trip of the *Morning Star* the following year. In a letter written from Honolulu to the church at Amity, he said: "You have learned before this that Mrs. S. is detained in San Francisco by illness. It is a great trial. I try to submit from the heart. If it will lead us nearer the Savior we will be satisfied." The rest proved advantageous to Mrs. Snelling, who with recovered health continued her journey the following year, having the company of Mrs. Logan, who was returning to the islands to take up her work.

Mr. Snelling remained a few days in Honolulu, where he was the guest of Rev. Hiram Bingham, and where he met the widow of Rev. Titus Coan. He sailed in the *Morning Star,* July 14, and stopping for a time at Kusaie, and at Ponape, reached Truk and the station Anapauo August 14. Mrs. Snelling reached the station September 20 of the following year.

Truk is a large lagoon about 100 miles by 40, lying thirty-one miles west of Ponape. It has ten large islands (some nearly 300 feet high), and many islets. The islands are very fertile and well supplied with food. They form part of the Caroline group. The population of Truk and the Mortlocks is 15,000. Missionary work on Ponape and Kusaie (Caroline group) was begun in 1852 by three American missionaries (L. H. Gulick, A. A. Sturges, and B. G. Snow),

with their wives. In 1884, Robert W. Logan, who went as a missionary of the American Board to Micronesia, and, after residing a time on Ponape, went in 1879 to the Mortlock Islands, took up his residence within the Truk Archipelago, where he accomplished a wonderful work, and where he died in 1887. It was this labor into which Mr. Snelling entered, though in the months that had elapsed since the death of Mr. Logan and the return of Mrs. Logan to the States, the morals of the people had become low, and the church and school had dwindled away. In reporting the fruit of his second year, Mr. Snelling wrote: "At the Truk lagoon the work is moving on slowly. In every station new churches or schoolhouses, or repairs, have been undertaken and are being successfully pushed. One church of fifty members organized and additions to all the churches are reported. These churches are under the care of native teachers but under our direction. I have assisted in receiving ninety-seven into church membership. Of these some will go back. Others are waiting to be received. Our school is prospering." About this time he erected a church building which would seat 500 people and a new building for the girls' school. In 1891 he writes of the organization of a church of fifteen members on a small island, Fana, and of his visit to the Mortlock group of islands, which he was enabled to accomplish with the aid of the missionary schooner, *Robert W. Logan.* In many places he found the work greatly hindered by wars among different tribes, but he was often able to establish peace between the warring chiefs, and in most places found reasons for encouragement. From Anapauo, the report for the same year spoke of the baptism of nine persons, of an average Sabbath attendance of 275 at worship and of about 185 at Sabbath-school, an increase of about thirty per cent, while the common school had in-

creased from thirty-five to forty-eight. His letters often speak of the spirit of self-sacrifice and consecration manifested by some of the people.

In attending to the great variety of work that came upon him, Mr. Snelling did not spare himself, though at no time enjoying robust health. On February 8, 1891, Mrs. Snelling wrote of her husband: "He has been doing the work of three men, teaching school five days in a week, six hours a day, holding a morning and evening meeting every day, a native prayer meeting every Wednesday afternoon, and one in English Thursday afternoons, generally going out in the boat on Saturdays to visit some of the substations, preaching Sunday mornings from nine to ten, superintending and teaching in the Sunday-school that followed, also teaching a class in the Catechism from three to four, and conducting another meeting at sunset. Also working on his translation of the book of Leviticus into the Truk language every night, with one of his most advanced training-school scholars to help him. And every spare minute during the week he was at work on the girls' school building, the boys helping him. These native boys learn very quickly to handle tools and I sometimes think would excel American boys if they had the same chance."

Not only did success attend his labors at Anapauo, but the work on the islands to the west and north prospered. In 1894, on the Mortlocks with a population of less than 5000 there was a total of 860 church members and 863 in schools.

In 1895, through some disagreement or misunderstanding, the Prudential Committee deemed it best for Mr. Snelling to terminate his connection with the Board and return to the United States. He and Mrs. Snelling however remained at Anapauo as independent missionaries, receiving no salary and only such support as

the natives could furnish. Among other agencies which he employed in his independent work was the Christian Endeavor Society which he organized among the young men in 1899. This was the beginning of a great revival which continued for several months, extending to other stations and resulting in the addition of many to the church.

In 1891 they removed to the island of Tatu or Farik, about seven miles from their former station. The island, which was small and uninhabited, had been secured from the German Governor, located at Ponape, with the intention of taking the schools there where the pupils would be free from the influences of heathenism. Here Mr. Snelling put up his house, erected school buildings and planted cocoanut trees, hoping to make the island sufficiently productive to cover the expenses of the mission. At the end of a year it was found that the expenses were a little less than $150, only ten dollars of which came from outside the mission. Some idea of the inexpensiveness of living there may be gained from the statement that $150 supported twelve teachers and their families, as well as Mr. and Mrs. Snelling and four families and eleven boys and girls with them. On August 8, 1903, Mr. Snelling wrote: "We are laboring on, with an increasing work. We are building three new houses for new families, and more are anxious to come. This school work is our stronghold. It means hard blows against heathenism. We have a choice company of young people with us, a tried lot. We have great hope for solid results when these go out into the work. A few weeks ago all our buildings were crowded with people who had come for a season of refreshing. Our little church building was filled and a large number came after the last meeting was over. The Spirit was with us in opening up the truth and dividing it to each as they had need."

Mr. Snelling's last letter was dated March 3, 1905, ten days after which he started on the voyage which proved to be his last. On March 13 he left home on his boat *Amauau* to visit the islands to the west, taking with him fifteen or sixteen others, among them the old Christian chief of one of the islands and two teachers for the islands. In starting to return home ten days later, the party, sixteen in all, among them six scholars for the school from Uman, encountered a terrible storm in which they became lost. It was fifty-one days before they could find land and more than eight months elapsed before two of the party, who had been on the boat, appeared at the mission and reported the circumstances. The messenger said that after wandering fifty-one days and nights upon the great deep they reached the island of Aurupek, where they were treated by the natives with the greatest kindness. A few days before the death of Mr. Snelling a chief from Oleai, an island at some distance, came to Aurupek, looking for a boat, and reported that there were Japanese traders and a Japanese doctor on Oleai, and that trading vessels sometimes stopped there. At the request of Mr. Snelling he and his party were taken there. He was received into the home of the Japanese and was most tenderly cared for, but nine days later, on July 4, 1905, he died, at the age of 50. The island of Oleai, where he died and where he was buried, lies 500 miles west of Truk.

The diary which Mr. Snelling kept during the days of his drifting and for a month after his reaching land, was preserved by the two messengers, and has been printed in full in the Memorial of Mr. Snelling published by his brother in 1909. This Memorial is the story of a life inspired by implicit faith in the commands and promises of the Master and heroically lived in his service.

CLASS OF 1885

ELMER ERNEST COUNT, son of Thomas Henry and Polly Ann (Downs) Count, was born at Ellenville, Ulster County, New York, December 5, 1860. The name was originally spelled Caunt. His grandparents were Thomas Henry and Rachel (Hutchinson) Caunt and George Purdy and Polly Maria (Beardsley) Downs. The parents of his father came from England in 1830, and settled in Ellenville, New York. On his mother's side he traces his ancestry to Stephen Hopkins, who came over in the *Mayflower* in 1620. His great-great-grandfather Downs, among whose descendants was a signer of the Declaration of Independence, was a Commodore in the English Navy.

Mr. Count's father was a glass-blower by occupation. Both his parents were professing Christians, the father very strict in his views of temperance and a total abstainer from liquors and tobacco, the mother a Puritan in morals and virtues.

Mr. Count fitted for college at Williston Seminary, and entered college as a Freshman in the year 1881. In college he was an earnest, active Christian, and was one of a band who were accustomed to hold meetings on Sunday afternoons in the neighboring factory villages. He was a member of the Philologian Society, of which he was, at different times, president, vice-president, and treasurer. He was also a member of the Lyceum of Natural History, of which he was for a time treasurer, and for a time vice-president. He was a member of the Mills Young Men's Christian Association; of the '85 Dramatic Club; of a chess club; and of a football team.

The year after graduation, Mr. Count spent in business and working as an assistant to the secretaries of the Y. M. C. A. in New York City. But the feeling that he had when he was converted at the age of fourteen or

fifteen, that he ought to study for the ministry, now came over him with convincing power, and he entered Drew Theological Seminary in the autumn of 1886. Here he spent three years, at the same time serving for one year as pastor of a church at Parsippany, and another year at Chester, New Jersey. On the completion of his course in theology he received an appointment from the Missionary Society of the Methodist Episcopal Church, of which he was a member, and was sent to Italy. He arrived in Italy the latter part of June in 1889 and took up his residence in Florence. For two years he was a teacher in the theological school of the Methodist Mission in that city, and was then sent to Rome to establish the publishing interests of the Mission. Towards the end of his first year in his new position he contracted the "Roman fever" and was sent back to Florence in the spring of 1892. Finding it difficult to be rid of his disease while remaining in Italy, by advice of physicians he asked and received permission to return to America. The year 1893-94 was spent in recuperating at the home of his parents at Ellenville, New York. Finding himself sufficiently strong to resume work, in April, 1894, he was appointed to the pastorate of St. John's Methodist Episcopal Church on West 53d Street, New York City, which was to be closed as a separate church and to be united with the Methodist church on West 43d Street. A new church, which combined these two, was built on West 48th Street. After completing the work, and declining a call to another important church in New York City, he was sent to be pastor of the Methodist Church in Carmel, New York. During the years 1897-1900 he was pastor of a church at Irvington-on-the-Hudson, and then for three more years pastor of a church in Warwick, New York. He was next called to Marlborough, New York, where he remained till March, 1905, when he re-

ceived the appointment of Superintendent of the Mission of the Methodist Church in Bulgaria. The headquarters of the Mission at that time were at Rustchuk, where he remained until October, 1908, when the headquarters were removed to Sofia, where he has since resided. On account of ill health he with his family spent the spring and summer of 1908 in this country. To the office of Superintendent of the Mission there has been added more recently the office of Treasurer.

Mr. Count received the degree of Bachelor of Divinity from Drew Theological Seminary in 1889, and that of Master of Arts in 1896 from New York University for post-graduate work done on the history of philosophy and comparative religions. He was continuing post-graduate work in New York University in the course leading to the degree of Ph. D., his thesis being the "Philosophy of Giordano Bruno," when his course was interrupted by illness. The Missouri Wesleyan College honored him with the degree of Doctor of Divinity in 1909.

Dr. Count was married in Carmel, New York, June 24, 1897, to Miss Viette E., daughter of Myron and Maria (Babcock) Thompson, and granddaughter of John and Sarah (Westfall) Thompson and of Charles and Lavinia (Goodrich) Babcock, and a descendant of Duncan Thompson, who came from Scotland to America.

Their children are two sons and two daughters, all now in Sofia, Bulgaria: Earl Wendel; Elmer Ernest, Jr.; Clara Beardsley; Viette Georgia.

Dr. Count is the author of numerous articles on subjects connected with his work.

David Scudder Herrick, son of Rev. James and Elizabeth Hopkins (Crosby) Herrick, grandson of Nathaniel and Lydia (Eastman) Herrick, and of

Thomas and Catherine (Burt) Crosby, was born at Tirumangalam, South India, March 29, 1863. The family traces its descent from Henry Herrick, who came from England to Salem, or Beverly, Massachusetts, in 1629. Among the more distinguished ancestors were the English poet, Robert Herrick, William Brewster, of Scrooby Manor, England, and Stephen Hopkins, the last two being of *Mayflower* fame.

The father, James Herrick, graduated at this college in 1841, and with the exception of three years spent in this country, he was from 1846 to 1883 the devoted missionary of the American Board in Madura, India. His marked characteristics were hopefulness, piety, and diligence. James Frederick Herrick, a brother of the subject of this sketch, graduated at this college in 1875. A son of James Frederick, bearing his name, is a member of the class of 1914.

David Scudder Herrick fitted for college at the Newton High School and entered the Freshman class at Williams in 1881. The class of 1885, the first to enter under the administration of President Franklin Carter, was considerably larger than preceding classes, and had many members of superior ability. Among Mr. Herrick's classmates were George Stuart Duncan, Harry A., and James R. Garfield, William M. Grosvenor, Stephen B. L. Penrose, Henry B. Ward, and Bentley Wirt Warren. In college Mr. Herrick was a member of the Philologian Society, and of the Young Men's Christian Association. He was interested in college athletics, being a member of the Williams Athletic Association, of the Class Football Team, and of the "Hare and Hounds," and winning the half-mile and mile runs at the Athletic Meet in October, 1884. He was an earnest Christian man and a superior scholar, receiving a Rice Book prize at the end of Sopho-

more year, and the first prize in French at the end of Junior year, and graduating with Phi Beta Kappa rank.

In the fall of 1885, Mr. Scudder went to India under engagement with the American Board, and taught in Pasumalai College, the institution connected with the Madura Mission. For a part of the time, during the absence of Dr. Washburn in America, he acted as principal of the college. In a letter written about this time to the class secretary, he gives the following description of his surroundings. "Perhaps," says he, "you'd like to know what sort of a country this is. Well, just here we are in a large plain, stretching away fifty miles or more to the sea on the east, farther yet on the south and northeast, but bounded on the west by a high range of mountains, the highest of which are about fifty miles from here; lower ones fill up the intervening space so that only twelve miles or so intervene between us and some very respectable hills. Detached hills and rocks there are in abundance, two of which, about 300 or 400 feet high, are behind our house. About a mile and a half off is a solid granite rock, 400 feet or more in height and two or three miles in circumference. There is only one way to go up and that is mostly by steps laid or cut in the rock. On the very tip-top is a Mohammedan mosque, where Alexander the Great is said to have been buried. Off in front of the house the rice fields stretch for miles. Everything is very beautiful now, as we are in the midst of the rainy season. If you were to go up on the hill back of the house you would get a beautiful view, distant mountains, green rice fields, groves of trees scattered here and there, waving palms, and everywhere dotted about a multitude of tanks now full or half full of water, looking like miniature lakes. We live in a house made high and airy of solid brick, with large rooms and a wide veranda on

three sides and a part of a fourth; all this is necessary for coolness."

In the summer of 1890, Mr. Herrick returned to America, and in the autumn of the same year entered Union Theological Seminary, at which he graduated in 1893. In the last year of his seminary course he was "approved to preach" by the Brooklyn Association. On graduation, in recognition of his superior scholarship, he was appointed alternate for the Fellowship, the appointee being Rev. J. W. Platner. Private means being provided which enabled him to study a year abroad, Mr. Herrick matriculated at the University of Oxford, England, where he remained in residence four terms, attending various lectures, among which especially were those of Principal Fairbairn of Mansfield College. At the same time he studied privately with the Tamil scholar, Rev. G. U. Pope, D.D., under whose supervision he translated the "First Catechism of Tamil Grammar," which was brought out by the Clarendon Press. Returning to this country in the summer of 1894, he was ordained September 25 of the same year, in the Eliot Congregational Church in Newton, Massachusetts, and sailed with his wife from Vancouver for India by the way of Japan, on the 15th of the following month, arriving at Madura January 8, 1895. Here he was appointed to a position in the Mission High School and while teaching pursued also the study of Tamil. Having passed the required examination in this language during the year, he was appointed in January, 1896, to the full charge of the Madura High School. In May of that year, owing to the illness of one of the missionaries, he was given charge of the station at Battalagundu, taking up his residence there while still retaining charge of the Madura High School, in which he taught regularly for a year. After about two years he was able to turn over the charge of the high school

to another and to devote himself to general missionary work in the Battalagundu station. In 1902-03, during the absence of Rev. J. E. Tracy (Williams 1874), in America, Mr. Herrick was given charge of the station at Periakulam, in addition to his other work. A part of the year 1904-05 was spent in America, he returning to his field in the fall of the latter year.

Mr. Herrick's work in Madura was the charge of the station together with teaching and other work in the American College, the successor of Pasumalai College. Besides these duties he had part in the movement looking towards an union among the different missions and denominations on the mission field, and was made secretary of the South India United Church at its first General Assembly in July, 1908. Owing to failure of health, he spent the fall and winter of 1909-10 in Southern California, returning to Madura in the fall of the latter year. He was then appointed to work in the North Circle of the mission, covering an area which had a population of 555,000 souls; and in July was entrusted with the full charge of this work as Chairman of the North Circle Committee. Mr. Herrick's most recent appointment is to a professorship in the United Theological College at Bangalore, the American Board having consented to undertake the support of the chair.

He received the degree of Master of Arts from this College in 1894.

Mr. Herrick was married in Winchester, Massachusetts, September 26, 1894, to Dency, daughter of James Pierce and Eliza (Marvin) Root, granddaughter of William Shepard and Maria (Talbot) Root and of Thomas and Dency (Tiffany) Marvin, and a descendant from John Roote, who came from England to Farmington, Connecticut, about 1640. They have one

child, Prudence Tiffany Herrick, a pupil in the Newton High School.

Besides the "Translation of the First Catechism of Tamil Grammar, by G. U. Pope, D.D.," Mr. Herrick has published various short articles in the *Missionary Herald,* among them being "A Translation of Hymns from the Tamil," "A Village Teacher in the Madura Mission," and "A Sairite Catechism."

Alfred Ernest Street, son of David and Eunice (Fawcett) Street, and grandson of Zadok and Sibyl (Tatum) Street and of David and Hannah (Ball) Fawcett, was born at Salem, Columbiana County, Ohio, November 11, 1860. The family is supposed to be of German origin, the name being originally Streit. An ancestor entered England with William the Conqueror. The family seat was Cornwall. The first immigrant ancestor in this country was Zadok Street, who settled in New Castle, Delaware. Among the more distinguished ancestors were two Quaker ministers, Zadock Street, who founded the town of Salem, Ohio, in 1805; and Aaron Street, who founded Salem, Tennessee; Salem, Illinois; Salem, Indiana; and, in 1837, Salem, Iowa. Salem, Oregon, was named in honor of Aaron Street, because he furnished the map that guided to that region the pioneers led by Mr. Lewellyn.

The father of Mr. Street, Rev. David Street, is a Presbyterian minister residing in Utica, New York.

The subject of this sketch pursued his preparatory studies at Ripon, Wisconsin, and also took part of his college course at Ripon College, going through a part of the Junior year. He entered the Junior class here in the fall of 1883, registering from Van Wert, Ohio. He was one of the foremost scholars of his class, receiving an honorable mention in the French of Junior year, and graduating with Phi Beta Kappa rank. He

was a member of the Philotechnian Society; of the Young Men's Christian Association; and of the Lyceum of Natural History, in which he was for a time curator. He was one of the speakers at Commencement, his appointment being a Philosophical Oration, and the subject of his address being "Law in Modern Science."

In the fall after graduating, he entered Auburn Theological Seminary, intending to enter foreign missionary work. Failure of health, however, compelled him for a time to drop all mental work. For a time he engaged in civil engineering, and in 1890 was in the employ of the Spokane Falls and Northern Railway Company, being located at Spokane Falls, Washington. In 1892 he went as a missionary to Hainan, China, having previously supplied for a time the Centenary Presbyterian Church in Spokane. In the Decennial Report of his class, issued in 1905, he was reported as travelling in the West engaged in missionary work, and as having been located the previous year in New York. On January 10, 1910, he became pastor of Emmanuel Presbyterian Church in Oakland, California. This position he held for two years and then resigned to sail again, January 10, 1912, for the island of Hainan, China, as a missionary.

He was married June 2, 1897, to Miss Janny Montgomery. They have one daughter, Edith Louise Street.

Mr. Street published in 1905 a tract entitled "Intercessory Foreign Missionaries."

CLASS OF 1888

Herbert Marsena Allen, born at Harpoot, Turkey, March 8, 1865, was the son of Orson Pardy Allen and Caroline Redington (Wheeler) Allen, and grand-

son of Marsena Allen and Hannah Gates (Percival) Allen, and of Joel Wheeler and Sybil (Crosby) Wheeler. He came of a missionary family. His parents went to Turkey in 1855, and, having spent a short time at Smyrna and about a year at Trebizond, settled in 1857 in Harpoot, where they remained until their return to this country in 1896. The mother of Mr. Allen was sister of Dr. Crosby H. Wheeler, who was the builder and first president of Euphrates College, and who began work at Harpoot at the same time with Mr. Allen. The family traces its descent in one line from Edward Allen, who was a soldier in Cromwell's Army and migrated from Scotland to this country, settling in Ipswich, Massachusetts, in 1636. The Percival ancestors came from England, settling first in Barnstable, and then in Lee, Massachusetts, and subsequently in Smyrna, New York. Among the ancestors, Apollos Allen and John Percival were soldiers in the Revolutionary War. There thus coursed in the veins of Mr. Allen the blood of soldiers and missionaries. He was happy in the environment of his youth. He was born in a missionary home and on missionary ground. He had the guidance of parents who were gifted with the finest qualities of character. The marked characteristics of the father, whose labors of more than two score years in Turkey were eminently successful, were calmness, deliberativeness, sweetness of disposition, good judgment. Of the mother, who died in Auburndale in 1898, it was said: "Mrs. Allen's life in the mission field was marked by intense earnestness, activity, and zeal, always sustained by a firm faith that all efforts were ultimately to be crowned with success."

Mr. Allen fitted for college at the Newton High School, and entered college in 1884. His consistent Christian life, his earnestness and seriousness as a student, and his gentle manners soon won for him the

respect and affection of students and teachers. One of his preferences was for the study of languages. He took a high rank in Latin and Greek, retaining through life his love for the Greek language and Greek history. And so, when in subsequent years he was making missionary tours through the East, he never failed to describe with vivid interest the historic significance of the places through which he passed. It was perhaps in English that his greatest excellence appeared. His travels in other countries gave him an unusually wide range of subjects on which to write. In his Senior year he was one of the editors of the *Williams Literary Monthly,* for which he wrote much, both prose and poetry. He conducted the "Sanctum" of the *Monthly,* and was thus enabled to discuss with freedom current college events. In one of these articles he rebuked with manly independence what he considered an act of discourtesy of some of his fellow students shown to a professor in his class-room. When, in Senior year, he received the first Griffin prize for excellence in English Literature, it was an endorsement of a judgment already expressed by his classmates.

He was a member of the Delta Upsilon Fraternity; of the Philologian Society; and the Young Men's Christian Association. On Class Day he was the Poet.

That Mr. Allen was most loyal to his Alma Mater and loved his classmates with a strong affection, is shown in the annual letters written to the class secretary and published in the Class Reports.

On graduation from the college in 1888, he went at once to visit his home in Turkey. In 1889 he accompanied Rev. James L. Barton, then a missionary at Harpoot, on a journey to Kurdistan. In 1890 he returned to this country and entered Bangor Theological Seminary, from which he was graduated in 1893. He was ordained at Bangor, June 8, of the same year,

and on July 15, he and his wife sailed from New York for the Eastern Turkey Mission at Van, at which place he arrived in November. Acquainted as he was from boyhood with the Armenian language and familiar with the customs and needs of the people, he entered at once on his missionary work and at once met with success both as a teacher and preacher. In a letter written in 1895 he speaks of the crowded Sunday services and of his preaching to about 500 people, while the Boys' High School, of which he was principal, had over 130 pupils. Mr. Allen was not only familiar with the history of the Armenians and impressed by their proud records, but he sympathized deeply with the people in their poverty, trials, and aspirations, and was thus enabled to secure to a remarkable degree their confidence and friendship. This was the basis of his great influence and usefulness, whether as teacher, preacher, or touring evangelist.

During the terrible massacres of 1896, Mr. and Mrs. Allen fled, for a time, to Urumia, Persia. After the massacres he was sent by a relief committee to Persia to purchase oxen for the surviving peasants. By the gift of oxen and seed the poor people were able to cultivate their fields and save themselves from starvation. Worn out by this labor, Mr. Allen and family returned to America in 1898. Taking his release from the Board, he was engaged for a while in Cuban relief work, and then, under the auspices of the Massachusetts Home Missionary Society, he had charge, for a few years, of the religious work among the Armenians who were settled in that State, being at one time Secretary of an Armenian National Council. In connection with this work, he established and published with much success an Armenian newspaper, called the *Gochnag,* at first published in Boston and later removed to New York with an enlarged field.

In a letter addressed to his classmates, he gives the following prospectus of this paper: "We aim," says he, "to provide a clean and wholesome current literature with plenty of news to educate the people up to Western standards of thought and life and as chance offers to counteract some of the evil tendencies growing among the Americans."

On August 8, 1903, Mr. and Mrs. Allen, being reappointed missionaries, sailed from New York to join the Western Turkey mission and arrived at Bardezag on the 2d of September. Here, in the absence of Dr. Robert Chambers, the principal, Mr. Allen for two years had charge of the Boys' High School, which then numbered 185 pupils. Subsequently he entered upon the editorship of the missionary newspaper, the *Avedaper,* which was published weekly in Constantinople, in Armenian, Turkish, and Greek, and which went to all parts of the Empire. In one of his letters he gives an account of a tour of two months undertaken in the interest of his paper and of the Student Christian Federation, in which tour he travelled 6000 miles and addressed 200 students. At one time he represented not only the Christian Federation of the World, but also the United Christian Endeavor Societies. One of his last services to the people of Turkey was the establishment of a weekly newspaper, the *Orient,* of which he became editor. The paper was published at Constantinople, and was designed to carry to readers all through Turkey and the United States the educational, religious, and missionary news of the capital and provinces. In a letter to the class secretary, written in May, 1909, a few months after the celebration of the twentieth anniversary of his class, he described the stirring events of the preceding nine months in Turkey, out of which events had come forth a new regime, with a removal of the cen-

sorship of the press and the toleration of freedom of speech.

Mr. Allen died of pneumonia in Constantinople, January 25, 1911, aged 46 years. He was thus taken away in the very prime of his physical and mental powers, and when his influence, already great, was still increasing. In each of three lines of work in which he engaged as missionary—teaching, preaching, editing, —he was eminent, while, incidentally, he performed an important service in making more harmonious the relations between the Gregorian and Protestant Churches in Turkey.

Rev. Dr. Joseph K. Greene, of Constantinople, wrote of him: "The American Board has had no missionary with a more thorough acquaintance with Armenian history or with a deeper love for the people; and he that loved much was also much beloved. During his few years in Constantinople Mr. Allen secured high esteem by reason of his pure and modest life, his talents and attainments. As a preacher he was a favorite, both in Armenian circles and in the colleges; in newspaper publications and in preaching he had high ideals, which he labored hard to realize. His untimely death in the vigor of manhood was a great shock, and his loss will be widely and deeply lamented. 'God buries the workers, but in his own all-wise and inscrutable way he saves the work.' "

Mr. Allen was married in Bangor, Maine, June 10, 1893, to Miss Ellen Ropes Ladd, daughter of Edward H. and Julia (Marvin) Ladd, granddaughter of Theophilus R. Marvin and Julia (Coggeshall) Marvin, and of William Gardner and Margaret (Cushing) Ladd, and a descendant from Joseph Ladd, who came from London to Portsmouth, Rhode Island, on the *Hercules* in 1633. An uncle of Mrs. Allen, William T. R. Marvin, was graduated from Williams

in 1854, and her grandfather Marvin received from Williams the honorary degree of Master of Arts in 1859.

Mr. Allen is survived by the widow and six children: —Edith Rogers; H. Marsena Allen, Jr.; Dorothy Martindale; Gladys Marvin; Winifred Ladd; Gwendolyn.

In addition to the numerous articles prepared by Mr. Allen for the paper he edited, his publications consisted largely of numerous articles prepared by him for various papers and magazines.

Frederick Joseph Perkins, son of Joseph Leigh and Flora (Perry) Perkins, was born in Royalston, Massachusetts, February 2, 1865. On his father's side he was grandson of Rev. Ebenezer and Amelia (Parish) Perkins, and on the mother's side, the grandson of Benjamin and Hannah (Dean) Perry. The family is of English descent, and through the grandmother, Amelia Parish Perkins, Mr. Perkins was descended from Miles Standish. His father was a dealer in real estate.

The son fitted for college in the High School at Fitchburg, Massachusetts, and entered Williams from that place as a Freshman in 1884. He took a good rank as a scholar, but owing to a trouble with his eyes he left college near the end of his Sophomore year. In college he was a member of the Philotechnian Society and of the Young Men's Christian Association. He went into business, at first in Fitchburg, and then in Worcester, Massachusetts. Having recovered from the trouble with his eyes, in 1888 he entered Hartford Theological Seminary, where he was graduated with some of his former Williams classmates in 1891.

As his mother had always been much interested in foreign missions, and as a sister was then laboring in a

foreign field, Mr. Perkins naturally decided to devote himself to that work. He was greatly attracted to Brazil, and receiving an appointment from the Presbyterian Board of Foreign Missions, he went to Brazil in July, 1891. He spent the first year in the interior learning the language. It was his desire to settle in some town of the interior and devote himself to evangelistic work. He was, however, needed at that time in educational work in San Paulo, where the Presbyterians had a college and a large day and boarding school. Mr. Perkins took the place of one of the faculty, who was temporarily absent by reason of illness. On the return of the regular teacher, it was found that Mr. Perkins had contracted tuberculosis. He was accordingly ordered by the physicians to return to the United States. He returned to this country in January, 1895, and though he was hopeful of recovery and up to the very last was planning to return to Brazil, he died September 23 of the same year.

Mr. Perkins was married in Hartford, Connecticut, on January 25, 1893, to Gertrude, daughter of Dr. Melancthon and Jane (Adams) Storrs, granddaughter of William and Elizabeth (Woodward) Storrs, and of Rev. Charles S. and Jane (Parker) Adams, and a descendant of Samuel Storrs, who came from England to Barnstable, Massachusetts, in 1663. Mrs. Perkins now resides in Brooklyn, New York. A daughter, Winifred Storrs Perkins, is preparing for college at Rosemary Hill in Greenwich, Connecticut.

John Solomon Porter, son of Theodore Brown and Sarah Ann (Chapman) Porter, grandson of David and Jerusha (Sumner) Porter, and of Martin and Clarissa (Daniels) Chapman, was born in Gilead, Connecticut, March 1, 1862. The family is descended from John and Rose Porter, who emigrated from England

and settled in Windsor, Connecticut, in 1639. Theodore Brown Porter was a farmer, and had as a marked characteristic a great fondness for books and reading.

The son, John Solomon Porter, pursued his preparatory studies in the Hartford High School, and entered college in 1883. Owing to ill health, he left college for a time and entered the succeeding class. In college he was a member of the Philotechnian Society, in which he was for a time one of the critics, and also one of the treasurers. He was also a member of the Mills Young Men's Christian Association; of the Classical Society; and of the Reading-Room Association, in which last he held for some time the office of secretary and treasurer. He was an assiduous and successful student, graduating with a Commencement appointment. He was one of the speakers at Commencement, the subject of his address being "Private Letters." His career as a student was marked by extreme conscientiousness in all his relations and by earnest devotion to duty. His influence was invariably on the side of good order and upright conduct. He belonged to that noble band of students, unhappily not so much in evidence now as formerly, who are not ashamed to help themselves through college by the performance of manual labor.

After graduation from college he entered Hartford Theological Seminary, where he was graduated in 1891. Receiving an appointment from the American Board, he sailed from Boston, October 24 of the same year to reinforce the mission in Austria, arriving at Prague, November 17. Although the field to which Mr. Porter was assigned was one where there were many and peculiar obstacles, yet it was a field where missionaries of the American Board had labored for twenty years, and where the mission had been marked by steady progress. The peculiar importance of the mission was shown not only by its supplying native laborers as preachers and

evangelists for its own immediate work, but by the generous contributions which it made in aid of Bohemian work in the United States. When Mr. Porter entered upon his labors, the mission had become a power in Bohemia, and was widening in its influence, and many who had formerly opposed it had come to recognize its value to the social and moral life of the people. Mr. Porter's first letter to the *Missionary Herald* reflects the favorable conditions in which he entered upon his work. After speaking of his great joy at meeting his former pastor, Mr. Clark, whom he had not seen for nineteen years, and with whom he was to be associated in the work of the mission, he wrote as follows of a communion service held soon after his arrival: "The hall was packed to its utmost and the air was stifling before the service began. The hall is far too small for the growing work in this beautiful suburb. We must move soon, and this house can be sold at quite an advance over the purchasing price when the Betanie Society took legal possession. Mr. Clark preached a sermon that was listened to with deep interest. Then four were received to membership, among them two young lawyers, whose coming means for them a sort of losing caste and for us the reception of the first fully educated men. We have those who since they came in have been trained and educated, but here are two young men ready to lead meetings and desirous of books that will give them a deeper knowledge of God's Word and more power in witnessing for him. I am anticipating finding in them pleasant companions, and such are by no means easy to find here."

Under date of February 12, 1903, after twelve years of service, Mr. Porter speaks of the growth of the mission in many lines, calling especial attention to the fact that larger halls were needed for the accommodation of the people who wished to attend evangelical services, and then continues as follows: "One of our young men,

unmarried, has with great self-denial rented a tenement in Nusle, a suburb of Weinberge, and we are conducting two services weekly under his roof. Would that we had more who could and would imitate his example! Our new house in Smichor is approaching completion. The larger hall is needed. Zizkor, another suburb of Prague, has now a larger hall. Since November 1 the members there have formed themselves into a separate church organization, the growing congregations, under the lead of Mr. Urbanek, calling for the same. In Kladno, a city of miners, twenty miles from Prague, we are looking for a larger hall. We shall soon form a Y. M. C. A. there. In Nachod, in Eastern Bohemia, we shall move to larger quarters just as soon as we can find something suitable. The hall is crowded to suffocation. In Budweis, in South Bohemia, we have since August last a larger hall. In Pisek, also in South Bohemia, we have enlarged our borders. In Pilsen, in Western Bohemia, we have purchased a house with a large dance hall in the rear, admirably suited for our work. This we shall dedicate at our annual church conference, May 20-22. We hope that soon that church will be self-supporting. In Prossnitz, in Moravia, we have a larger hall also."

These extracts from Mr. Porter's letters give a good idea not only of the growth of his work in Bohemia, but of the variety and extent of his labors. The work in Moravia, to which reference was made above, was subsequently greatly extended.

Mr. Porter has visited the United States three times during his period of service in Austria: in 1893, 1897, and 1910. The last visit was prolonged on account of the effort made by him to raise $35,000 for the churches that had been established in his field.

On October 3, 1893, Mr. Porter was married at Manchester, Connecticut, to Miss Lizzie Colver, daugh-

ter of Nathan F. and Ellen E. Colver, granddaughter of Nathan and Lucretia Colver, and of Austin and Meriva Root.

There have been born to them a son and a daughter: Livingstone Porter, a student, preparing for college; and Margaret Porter.

CLASS OF 1889

Boon Boon-Itt was born in Bang Pa, near Bangkok, Siam, February 15, 1865, but was of Chinese descent. His father, Chin Boon Sooie, was of Chinese extraction; and his mother, Maa Tuan, boasted that there was no Siamese blood in her veins, her ancestors being all either Chinese or Cambodians. Her father, Qua-Kieng, was a full-blooded Chinese, and was the first native member of the first Presbyterian church organized in Siam, having been baptized in 1844 by the Rev. Mr. Johnson of the American Board Mission. When this Board in 1849 withdrew from Siam, he transferred his membership to the Presbyterian Church in Bangkok. He was a man of more than ordinary attainments, and on that account was employed by the mission as an assistant until the time of his death in 1859.

Qua-Kieng's wife was not a Christian, but after his death two sons and a daughter, the mother of Boon-Itt, united with the church at Bangkok.

Maa Tuan was a woman of unusual gifts. As she was the first of Siamese women to accept Christianity she was the first to work for the education of the women of Siam. She had been educated in the Presbyterian mission school in Bangkok, and after graduation became matron of the school. In 1880 she taught in the palace and had the queen for one of her pupils. For many years she taught with great efficiency in the mis-

BOON-ITT AND THE BOON-ITT MEMORIAL

sion schools and was ever a faithful witness for Christ. Through her influence nearly all her near relatives became Christians. As there was no church at Bang Pa, she removed to Sumray, a suburb of Bangkok, where she could have the sympathy of fellow Christians and obtain religious instruction for her three children. Boon-Itt with his younger brother was placed in the Christian boarding-school at Sumray, where he soon became a great favorite, standing well in his classes and being a leader in sports of all kinds.

In 1876, when Boon-Itt was eleven, an important change came into his life. At that time Dr. and Mrs. Samuel R. House, after thirty years of service in Siam, returning to their native land, took with them from Siam two boys to be educated in America. One of these boys was Nai Kawn and the other Boon-Itt. The home to which they came was in Waterford, New York, where Boon-Itt became an attendant and subsequently a member of Dr. Arthur T. Pierson's church. He soon won the affectionate interest of the people, and when he was ready to labor among his own people, he was adopted as their missionary by the Presbyterian Church of Waterford.

In 1881 when the boys were sixteen, Dr. House sent them to Williston Seminary to be prepared for college. Here Boon-Itt manifested qualities that made him popular with teacher and students. His eagerness for knowledge made him a favorite pupil in the class room, while in the gymnasium and on the athletic field he won equal distinction. Says one who knew him: "His swimming feats and records were never equalled. In the class room his work was always well done. In the literary society he was one of the merriest and most faithful. Everywhere his good humor and hearty laugh were contagious, and his unselfishness was a by-word." At Williams College, to which, it is said, he had been

drawn on account of its superior moral tone, and Mark Hopkins, the reputation he had gained at Easthampton was continued. He was a conscientious and successful student and beloved by all who knew him. In college he took a prominent place in a class that had an unusual number of men of marked ability. Among his classmates were Howard Kennedy, James Richard McDonald, Frank Jewett Mather, Charles Thaddeus Terry, and William Robert Williams. He was a member of the Philologian Society and was one of the more active members of the Lyceum of Natural History, in which he was curator for one year. While biology and moral philosophy were his favorite studies, he was successful in all departments. He received one of the Benedict prizes and an honorable mention in Natural History. He also had an appointment and was one of the speakers at Commencement, the subject of his address being "An Indian Torch."

Although as a professing Christian he had been regular in his attendance upon church, and a faithful student of the Bible, it was not till his college years that he met with that awakening and change which led to a full surrender to God and the resolution to study for the ministry and return as a missionary to his native land. Meanwhile he became active in the various forms of the Christian Association work and exerted a strong influence in the Christian life of the college. Socially, he was ever the Christian gentleman, modest, courteous, the soul of honor, superior to all meanness, loyal in his friendships. A classmate who was most intimate with him has written of him: "I remember with what spirit he entered into the fun and the contests of the campus—lithe, active, quick, strong, but never rough nor rude; with what enthusiasm and nicety he dissected and studied and accurately draughted the subjects before him on our table in the biological laboratory, and

with what interest he reported to the meetings of the L. N. H.; with what cordial hospitality he opened his rooms to all who would come and made each welcome at any hour, day or night,—for years I carried a key to his rooms,—and what a true and loyal friend he was; with what earnestness, simplicity, and absolute sincerity he lived out his religious faith and how actively he worked in Sunday-schools and prayer meetings, in Professor Drummond's deputation work, and in the Y. M. C. A., and always quietly, modestly, and unaffectedly."

Before entering the theological seminary, he spent a summer vacation at Northfield, Massachusetts, to learn from Mr. Moody the art of Bible study and his method of winning men to Christ. In the fall of 1889 he entered Auburn Theological Seminary, where he was graduated in 1902, and where he remained an additional year for post-graduate work. During these seminary years he spent one vacation preaching in Michigan, and one at Bergen, New York. He had become thoroughly imbued with the American spirit, and while a member of the seminary he acquired American citizenship.

He was ordained by the Presbytery at Rochester, New York, May 11, 1892, and when he was appointed to missionary service by the Board of Foreign Missions, the Young People's Societies of the Presbytery assumed his support.

America had been his home for seventeen years, and when in 1893 he returned to Siam to take up his life work, it was not without much sacrifice, though with the highest joy in the thought of working for the young men of Siam.

His first effort was to perfect himself in the use of the language, which he had not used since he was eleven years of age. But language study was easy for him; he had a thorough knowledge of English, and could read at sight Greek and Hebrew. It was the ambition

of his mother that he should become a Siamese scholar, and the missionaries had the hope that he would become qualified to revise the translation of the Bible. During the months of preparation and while living at Sumray, he aided the mission work in various ways; he did literary work for the mission press, made evangelistic tours to the peninsula by boat and overland, making good use of the stereopticon to attract the villagers to the story of Christ. In one of his letters to friends in America he wrote: "It is a great joy to tell the story of Jesus to the multitudes who have never heard it before."

On September 23, 1897, he married his cousin, Maa Kim Hock, who had recently graduated from the Harriet House School. She proved herself a true helpmeet to her husband, fully sympathizing with him in his life work and aiding him in his efforts to elevate their people. When soon after his engagement he received from a commercial house a renewed offer of a large salary in gold if he would enter their service, she, when consulted, said: "I think we would be far happier doing the Lord's work on a little money than to leave it for this large sum."

Soon after their marriage, Boon-Itt and his wife left Sumray and went with Dr. and Mrs. Toy to open a new station at Pitsanuloke, a month's journey up the Menam River from Bangkok. Here his special work was to establish and develop a boys' boarding-school. Through the efforts of Boon-Itt the school was established without a dollar of foreign money. The land was given by the Siamese chief commissioner, and the over four thousand ticals required for the teak building were raised in Pitsanuloke. The standard of scholarship in the school was high. "In the competitive government examinations the boys of this school gained the highest percentages, over the boys of the government public school and the Royal Survey School."

Boon-Itt had a strong personal interest in the boys, becoming their companion and guide, tramping with them on Saturdays into the jungle there to study nature. His influence over them, as was to be expected, was unbounded and he won from them their deep and abiding affection.

But a larger field was awaiting him. Thousands of bright young men were flocking to Bangkok, and the well-to-do classes were becoming interested in foreign ideas, and there were no adequate church privileges to meet the wants of such a population. When, in 1902, Rev. Dr. Arthur J. Brown, Secretary of the Presbyterian Board of Foreign Missions, visited Siam on a tour of inspection, he found the imperative need of a new church in Bangkok. "In the main part of the city," he wrote, "are scores of young men and women who were educated at our boarding-schools. Many of them are Christians. Properly led, they might be a power for Christ. For this great work a man and a church are needed at once; no other need in Siam is more urgent. The man should be able to speak the high Siamese like a native. He should be conversant with the intricacies of Siamese customs and etiquette, and so understand the native mind that he can enter into sympathy with it and be able to mold it for God. There is one man in Siam who meets all these conditions. That man is Rev. Boon Boon-Itt, already a member of the mission, and one of the most remarkable men I have met in Asia. At the head of his 'clan,' whose family home is in Bangkok, he is widely and favorably known in the capital. Young men like him and resort to him for advice whenever he visits the city."

In accordance with this recommendation Boon-Itt was transferred to Bangkok and had one short year of most important and successful work.

Funds for the new church were forthcoming. Phra

Montri, a Siamese nobleman, who had been educated at Columbia College, and had lost his only son, offered to furnish all the money needed, above what the Siamese Christians could give, for building a church in Bangkok, in the hope that many young men might be reached. It was Phra Montri's wish that Boon-Itt should take charge of this enterprise, which he did. Near the site of the new church, buildings for the Christian Boys' High School began to be erected. Cottage prayer meetings were started; Christian worship was established in many homes, and a Christian community began to grow up in the neighborhood.

Boon-Itt was anxious to do something for the young men during the week days as well as on Sunday, and had in mind an institution something like a Young Men's Christian Association, with a building containing library, reading-rooms, and gymnasium. Through the efforts of two of his student friends, two Presbyterian churches of America agreed to contribute $500 a year to carry on this work.

But just as his plans were about to meet with fulfilment, and his influence was widening, and when he "was standing on the threshold of a career which would apparently make him one of the most influential Christian leaders in Asia," he was suddenly seized with the cholera, and after a sickness of ten days died May 8, 1903. He left a widow and three children.

The death of Boon-Itt called forth expressions of the deepest sorrow from his fellow missionaries, from the Siamese, to whom his death seemed an irreparable loss, and from student mates and other friends in America. Quickly there came from various quarters the expression of a desire to erect some memorial which should perpetuate his influence. Committees appointed in Siam and America soon secured the necessary funds, and a "Boon-Itt Memorial" has been erected in Bang-

kok. It is a beautiful structure, carrying out Boon-Itt's own plan of a building, something like the Y. M. C. A. buildings in America, where there are a library, reading-room, chapel, etc., to aid in Christian work among young people. Contributions for the memorial were received from friends in America and from all classes in Siam, including members of the royal family. Prince Damrong, Minister of the Interior, said when asked to contribute: "I am glad to help in a memorial to that splendid man. Boon-Itt was a true Christian. You may not know that I offered him a position which would have led to high titles of nobility from the King of Siam, to the governorship of a large province, and to a large increase in his income. Yet he declined these high honors and financial benefits that he might continue in the service of Jesus Christ."

He died before he had reached two score years, yet the memory of the years he passed in this country is treasured by many as a precious inheritance, while his ten years of missionary service made him the acknowledged leader of the Christian Church in Siam.

A memorial pamphlet of Boon-Itt was published soon after his death by the Presbyterian Board of Foreign Missions. A good picture of him and an illustration of the Memorial Building are contained in the May number of the *Missionary Review of the World* for 1912, and are also reproduced in this volume.

Judge Kennedy, the writer of the following letter, was, as will be seen, not only a classmate but a most intimate friend of Boon-Itt.

Lincoln, Nebraska, August 10, 1914.

My dear Professor Hewitt:

My acquaintance with Boon-Itt began a few days before the opening of the fall term at Williams in 1885, and we soon became close friends and continued such as

long as he lived. I count it a privilege to contribute to your biography of him a brief characterization of the Boon-Itt whom I knew.

As I think back over the years that are gone, I am impressed especially by two things—the symmetry of his character and his extraordinary unselfishness.

His body was small-framed but muscular, well-knit, lithe, active, quick of movement, with great power of endurance. He engaged freely in the wholesome sports of the campus and loved the out-of-door life of field and wood and stream.

His mind was alert, keen, analytical and busied itself with the great problems of human existence. He himself wrote me, "I am of the opinion that Eastern minds have a way of getting at things which is somewhat different from the Western." The combination of his Oriental mind and his Western education and training resulted in a breadth of view and a catholicity of understanding most unusual. He loved the beautiful in nature and art, and appreciated the best in literature and music. He had an unfailing sense of humor and was a most charming companion. He was modest, gentle, refined, courteous, generous, hospitable, and possessed to the highest degree the gift of friendship.

He was deeply religious but was entirely free from the narrowness and prejudice which characterize many religious people. He was never flippant concerning serious subjects, nor was there anything of cant or pretense about him. His faith and devotion were real and deep-seated, not formal nor merely habitual. He was broad-minded and clear-visioned and saw things in their true relations and right proportions. There was nothing of the "goody-good" in him.

It is sometimes charged that Orientals are lazy and deceitful. Boon-Itt was neither. He entered into life fully and busied himself with everything that was good.

He was the soul of honor and truth. When he was in college he was most active in the service of outlying Sabbath-schools and prayer meetings, walking miles in all sorts of weather not only to teach and to pray but to visit the sick and minister to the dying. When in Auburn Seminary, he taught physics to a Chatauqua circle; at Bad Axe, Michigan, while ministering to two congregations, he found time to renew the study of geology and to prepare a boy for his entrance examinations at college; and in the heart of Siam, with all his other work, he took up the study of Sanskrit and gathered together the folk-lore of his people.

He had something of a struggle to determine whether his mission should be to preach or to heal. He was very strongly drawn to the practice of medicine but finally concluded that the ministry of the Word was the greatest need of his people and gave himself to it without reservation.

When he had completed his theological course and presented himself to the Presbyterian Board of Foreign Missions to be commissioned as a missionary, his unselfish devotion to the cause was subjected to a very bitter test. The Board decided to send him out as an "honorary" member of the Mission, that is, he was to be present at all meetings but was to have *no vote,* and his salary was to be determined by the Mission and not fixed by the Board.

This action by the Board has always seemed to me most narrow, most unwise and essentially unchristian, but Boon-Itt's heart was in the work and, however much he was hurt and humiliated, he accepted the ungenerous conditions. In a letter to me, written in March, 1893, referring to this action, he writes: "I am willing to try and work, but I am not, of course, satisfied. The only basis of work, with as little friction as may be, is worth, be the person black, white, red, or yellow. The constant

allusions to the jealousies of the native Christians, also the untrustworthiness of converts, are far from pleasant to hear. It certainly pays a doubtful tribute to Christianity as well as viewing the question from only one side."

When he reached Siam, the Mission fixed his salary at but little more than *one-half* that received by the others under like conditions, and allowances for rent, etc., were similarly disproportionate.

This inequality he felt not so much for himself as for his people. He saw that such discrimination, based on racial difference, greatly impeded the progress of the gospel. "Both sides" [natives and missionaries], he wrote, "agree and feel that Christianity is an exotic. It is true the cosmopolitan nature of our religion is not yet recognized by my own people. They say it is the religion of the foreigners. Christianity in order to be indigenous must take root and grow in the family." He saw that to make Siam Christian must be, ultimately, the work of a Siamese Christian Church, self-supporting and self-directed, responsible to God and not to a foreign mission, and to this end he worked.

This race prejudice was slow to be overcome. He had the disheartening experience of a lack of appreciation and understanding on the part of his fellow workers, for several years. In February, 1898, he wrote me from Pitsanuloke: "This year I did not attend the Mission meeting and Dr. Toy, who attended it, told me some pretty mean things that were said of me by some of my fellow-laborers. It came at a time when I was weary and half-sick with building this house, in which we have now been living for eight days. It was not built with Mission money. I was and am trying to do my best for the good of my people, and to be criticized year in and year out and suspected by some who ought to give me hearty support, made me feel terribly dis-

couraged. For the first time since my return my hopes sank and I felt like giving up. I told no one, not even my wife." At this very time there came offers of ease and station and large salary, but with that constancy and unselfishness which characterized his whole life he and his devoted wife clung to their work and went on.

He must have been a great teacher. He wrote, in 1897, concerning a bamboo schoolhouse he was building in Pitsanuloke, and adds: "As I have men who study Christianity I have to spend a good deal of time formulating what are the fundamental doctrines of Christianity. We can use phrases in the States and be understood. . . . Here it is *de novo*. . . . I use no text-book. I do not know of any. I endeavor to analyze as honestly as I know how myself and use my experience as a guide—not as an infallible guide, but only as a working basis."

And so he thought and taught and wrought with self-forgetfulness and patience, with forbearance and diligence, through trial and discouragement, to achievement and recognition and success—an ideal, Christian gentleman and the best I have ever known.

Faithfully yours,
HOWARD KENNEDY.

CLASS OF 1890

EGBERT SMYTH ELLIS, son of Rev. Thomas Long and Mary Angelia (Hayes) Ellis, was born in Kittery, Maine, May 3, 1866. He pursued his preparatory studies at Phillips Academy, Andover, and entered college in 1886. Although he was of a modest and retiring disposition, his influence in college was always of a positive nature, and uniformly on the side of the right. A nice conscientiousness in the discharge of every duty, both in and out of the class room, and great earnestness and persistency of purpose, were striking characteristics

of the student. He was one of those youths upon whom the words of the teacher are not lost. In a class unusually large and having many superior scholars, he was an assiduous and successful student, receiving an appointment and being one of the speakers at Commencement, the subject of his address being "A Vision."

According to his own account it was in his Senior year in the academy that he decided to go as a missionary, being led to this decision by a consideration of the mission of Jesus Christ, especially as presented by Joseph Neesima. He pursued his theological studies at Andover, graduating in 1894. During his seminary course he supplied, with unusual acceptance, one of the churches in Lowell, Massachusetts. He was ordained June 11, at the close of the seminary course, and in September of the same year sailed for the Eastern Turkey Mission, arriving in Harpoot, where he was stationed, November 19, 1894. He promptly and with characteristic faith and earnestness, entered upon his work, and passed through the terrible experiences of the Armenian massacre and the months of trial following. A writer in the *Missionary Herald* speaks of the tender care and aid which he rendered to Dr. Wheeler during his great feebleness, stating that after conducting Dr. Wheeler and his family as far as Constantinople on their return to this country, he hastened back to his work, in which he engaged with all ardor. In a letter addressed to the Secretary of the Board, and written but a few months before his death, in giving a report of a recent visit to three places, Palu, Peri, Pertek, he writes: "In one of these places are eighty-six households—not individuals, but households—of widows and orphans with no means of providing bread. Five or six wretched orphan boys came begging of us in the market place. Women and children were in the streets, going from place to place, begging even of the

Turks, and finding lodging where best they might. What a school of degradation and crime!" Before his death he had already acquired sufficient command of the language to enable him to engage in evangelistic work, in which he was especially interested. One of his last services in the mission was the distribution to the village congregations of some Sunday-school books which had been detained at the capital. After personally distributing these books in the nearer villages, he decided to go on the same errand to villages more remote. It was on one of these journeys, after calling at several villages, that, on February 17, 1897, he was taken with a violent chill. He insisted on riding to Ichme. Although he here came under the tender care of Christian brethren, and had the attendance of skilful physicians, the attack from the first was so severe that no human remedies could avail, and he died of congestion of the brain on the morning of February 22. The body was taken for burial to Harpoot. Among those who called shortly after the funeral services to express their sympathy, was a Gregorian priest, who, in behalf of the people, sent a message of most kindly appreciation to the kindred of Mr. Ellis.

The missionary associates of Mr. Ellis gave most tender and affectionate testimonials of his character and work. Dr. H. N. Barnum wrote: "One of the most marked characteristics of Mr. Ellis was his sincerity. There was no sham in him. He was as sincere in his spiritual life as in everything else. He was a true Christian. He was thoroughly unselfish. Perhaps he thought too little of self. He was persistent in whatever he undertook. No obstacle would turn him aside from anything which he thought to be right."

He was not married.

CLASS OF 1902

Lansing Bartlett Bloom, son of Richard H. and Anna Root (Porter) Bloom, and grandson of John Clark and Frances (Hyde) Bloom, and of Lansing and Elizabeth (Curtis) Porter, was born in Auburn, New York, April 12, 1880. Through his father, Mr. Bloom traces his lineage back to English, Dutch, and French Huguenot ancestry, and through his mother to New England Puritans, one of them being Elder William Brewster of the *Mayflower*. The grandfather, Lansing Porter, was a Congregational minister. The father, who was a wholesale and retail merchant, was an elder in the Presbyterian church, and active in local Christian Association work. His marked characteristics were firmness of principle, sensitiveness and gentleness of spirit, and a wonderful bravery of soul combined with a high sense of responsibility in his own work as a citizen, and in various Christian activities. The son made a profession of religion at the age of twelve, and since the age of fourteen has been a life member of the Young Men's Christian Association.

He fitted for college in the High School at Auburn, New York, and entered Williams as a Freshman in 1898. He had a brother, Richard Porter Bloom, in the class of 1901, and another brother, Raymond Curtis Bloom, is a member of the class of 1915. In college Lansing Bloom ranked well in scholarship, and engaged in various student activities. He was awarded a Rice Book prize, and was a speaker at the Junior Preliminary Oratorical Contest, his subject being "Optimism." He was a member of the Philotechnian Society, of which he was secretary in Junior year. He was a member of the Mills Young Men's Christian Association, in which he was chairman of the missionary committee, and a member of the Student Volunteer Band. He was vice-president of the Chess Club and a member of the

Greater New York Club; of the Chemical Society; of the Glee Club; and of the chapel choir.

After graduation, he matriculated at Auburn Theological Seminary, and after studying there for a few weeks he went to New Mexico for the benefit of his health, spending some time at the Agricultural College at Mesilla Park, where he "secured a most satisfactory blend of work and play." During the year 1903-04 he labored among the Mormons under the Utah Gospel Mission, itinerating about 1000 miles by wagon. He then returned to Auburn Seminary to complete the course and was graduated in 1907. Having been appointed in the spring of that year by the Presbyterian Board of Foreign Missions to Mexico, he was assigned to the Saltillo Mission, which he, with his wife, reached about the 1st of August. While he was learning the language he had a beginning in itinerating with his older associate and in evangelistic work with the Mexican pastor in Saltillo; and also had charge of the English congregation, with work among the foreign colony. His foreign mission work, which had lasted about a year and a half, was interrupted in August, 1905, by serious illness. He was taken for convalescence to Mesilla Park, New Mexico, where Mrs. Bloom in the meantime taught school. In the spring he was sufficiently recovered to accept charge of the mission church (American) in that place, under the Presbyterian Board of Home Missions, and continued in that position until the beginning of the next year. While there he helped organize a Civic League in the valley. On January 1, 1911, he began work for the Jemez Pueblo Indians, having charge also of a Mexican and American church at Jemez Springs. These Indians, numbering 554, are a sort of miniature nation by themselves. They have a language distinct from that of any other pueblo, having their own officers, with religion and customs of their

own. Their religion is blended with Roman Catholicism in curious ways; while their customs and usages are hallowed by a long period of time, some of them being introduced by the Spaniards more than two centuries ago. They are a peace-loving and friendly people, and are anxious to receive education. Though a Presbyterian mission was started with some aid from the Government in 1875, no evangelical work had been done for some years before the arrival of Mr. Bloom. Jemez is so isolated that the priest has had large influence, and there is great need of evangelical work there, which has to be done, of course, in face of the strong opposition of the Franciscan padres. Though Mr. Bloom is now within the boundaries of our own country, he finds the work he is doing really more "foreign" than was the work in Saltillo. In a letter printed in the Decennial Record of his class Mr. Bloom says: "It would give an idea of this country to say that I did about 2000 miles in the saddle last year. I rode up from Mesilla Park; it is sixty miles to Santa Fe, forty-seven to Albuquerque, thirteen to Jemez Springs (where I look after a small church also), and beyond that ranches scattered through the mountains. And beyond them, Navajoes and Apaches."

Along with his evangelistic work, Mr. Bloom is interested in doing some historical and sociological work. At the Commencement in 1912, his Alma Mater conferred on him the degree of Master of Arts, the subject of his thesis being "New Mexico's History from 1821 to 1846." He proposes to continue still further his investigations in this line of research.

On July 19, 1907, he was married at Santa Fe, New Mexico, to Miss Maude McFie, daughter of John R. and Mary (Steele) McFie, granddaughter of Robert and Elizabeth (McPherson) McFie and of Richard and Eliza (Black) Steele. Robert McFie had a family

of eight children, and was a teacher in a Scotch Covenanter Colony which came via Edinburgh and Canada to Coulterville, Illinois. They were "Old Lights." Richard Steele, the maternal grandfather, whose people were from the Scotch Lowlands, brought his family from Steelville, County Antrim, Ireland. They were "New Lights."

There was born to Mr. and Mrs. Bloom one daughter, who died in June, 1911, at the age of six months.

CLASS OF 1905

Lindsay Stillwell Backus Hadley was born in Seneca Falls, New York, May 9, 1883, being the son of Benjamin F. Hadley and Helen Backus, who was the daughter of William and Ann Stillwell Backus. The son fitted for college at Mynderse Academy in his native place, and entered Williams as a Freshman in 1901. In college he engaged in various student activities, being interested in Young Men's Christian Association work, and being manager of the class Basketball Team for one season. He was a member of the Alpha Zeta Alpha Society; of the Classical Society; and of the Western New York Club. He was a superior student, taking Benedict and Delano prizes in Greek and graduating with a Commencement appointment. After graduation he pursued a course of study in Auburn Theological Seminary, graduating in 1908. He then became for two years pastor of a Presbyterian church in Sacketts Harbor, and from 1910 to 1913 he was associate pastor of the First Presbyterian Church in Glens Falls, New York.

He was married in New York City January 13, 1914, to Miss Mary Wheeler Humphrey, daughter of George and Caroline (Scranton) Humphrey, and a graduate of Wellesley College. On February 21 fol-

lowing, Mr. and Mrs. Hadley sailed on the *Adriatic* under appointment of the Presbyterian Board of Foreign Missions to engage in missionary work in Peking.

CLASS OF 1908

Luther Richardson Fowle was born in Talas (Cesarea), Turkey, July 30, 1886. He was not only born on missionary ground but came of missionary stock, his parents being Rev. James Luther and Mrs. Carrie Palmer (Farnsworth) Fowle, of Cesarea, and his grandparents Rev. Dr. Wilson Amos and Mrs. Caroline Elizabeth (Palmer) Farnsworth, also of Cesarea. Dr. Farnsworth, who died June, 1912, at Thetford, Vermont, at the age of 90, was for more than half a century a missionary of the American Board. He was graduated from Middlebury College in 1848, and Andover Seminary in 1852, and embarked at Boston on December 22, of the same year. After spending more than a year at Marsovan, he arrived at Cesarea, the scene of his life work, June 16, 1854. It is recorded in his diary that during the period of his missionary service he travelled 70,000 miles, 30,000 of which were on horseback. He received the honorary degree of Doctor of Divinity from Middlebury College in 1877. Rev. James L. Fowle, the father of the subject of this sketch, was educated at Amherst College and Andover Theological Seminary, and with his wife sailed from New York for Turkey September 12, 1878. Mr. Fowle, being stationed at Cesarea, in Western Turkey, became a colleague of Dr. Farnsworth (the father of Mrs. Fowle), and until recently was in active service there. Besides his parents, Mr. Luther R. Fowle has a sister, Miss Mary Carolyn Fowle, who is engaged in missionary work in Adabazar, Turkey. An elder brother, Luther Wilson Fowle, who was grad-

uated here in 1907, is teaching in China. A younger brother, Hubert W. Fowle, who was graduated here in 1910, is preparing to be a medical missionary. This proclivity to the missionary life may be due in part to the nationality of the ancestry, the Fowles coming from Scotland at an early period, being among the original settlers of Woburn, Massachusetts, in 1642 and later.

Mr. Fowle fitted for college at the Lawrenceville School and at the Newton High School, and entered Williams as a Freshman in 1904. For a part of his course he had two brothers as college mates,—Theodore W. in 1907 and Hubert W. in 1910. He was a prominent member of the class in various student activities. He took an active interest in debating as a member of the Philologian Society and on the Sophomore debating team. He was a member of the Lawrenceville Club, and of the Lyceum of Natural History, of which he was one of the presidents, and in Junior year the secretary. He always stood well in the work of the curriculum; he took the first prize in the Moonlight contest of his Junior year, and received an appointment at Commencement. His special study was biology. He was a member of the class Cross-country Team Freshman year, and class Track Team Freshman and Sophomore years. He played on the class Basket-ball Team during the last three years of his course, and made the 'Varsity team as substitute in Senior year. He was also for a time member of the College Choir.

After graduation he spent a year in Turkey, visiting his native place and making observations in various parts of the Empire. After his return to this country he spent a year and a half in Union Theological Seminary, and on February 14, 1912, he sailed to take up the work to which his parents and grandparents devoted their lives, though in Central instead of Western Turkey. He was assigned to the station at Aintab,

but before going there he was to spend some time in the office of the Mission Treasurer at Constantinople, that he might become familiar with the work of that department, which is closely related to the business administration of the different Turkey missions of the Board.

Mr. Fowle stands at the beginning of a career which, it is hoped, may prove a long and useful one. He has not only the inspiration which comes from the cause to which he has devoted himself, but that which comes from an ancestry which has been devoted to the same service.

He was married in Constantinople, by Professor Huntington, September 10, 1913, to Miss Helen Curtis, daughter of Mr. and Mrs. Frank E. Curtis, of North Adams, Massachusetts. Mrs. Fowle was graduated at Wellesley College in 1908. After teaching for a time in this country, she was sent out to Turkey by the Women's Board, and became a teacher of English branches and physical culture at the Anatolia Girls' School at Marsovan.

Mr. and Mrs. Fowle are now located at Aintab, where, besides being treasurer and business manager of the mission, he is doing some teaching and giving some time to itinerating among the outlying villages.

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